

Life and Death

OF *His life*

Mr. JAMES SOWERBY,

THAT

Faithful Minister and Confessor
of JESUS CHRIST.

Wherein his Eminent Rank and Various
Successes, Ministry, Endorsements, Conversations,
Confession of Paul, Moribund Confession, & other
Experiences, Marvellous Privileges, and other
Remarkable Passages, in his Life, and at his
Death, are Faithfully Recorded, for Publick
Benefit.

Some ELOGIES and EPITAPHS
by His FRIENDS.

Heb. 11. 4. Who being dead yet speaketh.

11. 38. Of whom the World was not worthy.

Rev. 14. 13. Blessed are the dead, which dye in the Lord,
they rest from their Labours, and their Works follow
them.

Printed in the Year MDCLX XL.



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Advertisement to the Reader.

M^r. Powel, a little before his death, spent much time in printing, and publishing, in the composition of a new Concordance, and Index, with the chief Acceptations of Old and New Testament, having added many weighty and valuable Commands, Promises, &c. and the whole now printed for publick sale, at 12s. in 8vo. or in 12mo. with the Bible in 8vo. or in 12mo. bound in vellum, shipped London, &c. Also bound in
Leather, in 12o. and 25. 6d. in 8vo. being more
expensive than any extant of like volume.

THE LOGIQUES OF THE EPIPHANY.

214. 178. Hard.

These Logiques have been printed in
London, 1781, by J. D. and J. C. 12mo.
and are very scarce, and will be
soon out of print, and will never be
reprinted.

P R E F A C E.

The holy Spirit tells us, that whilst the wicked are to perish as their own dung, their names rot, and memories blotted out, and cut off from the Earth. That the memory of the just is to be blessed, to be had in everlasting remembrance, and as an eternal excellency, they are made the joy of many Generations.

And therefore is it that the Pen men of the Scripture have been so careful to transmit to posterity, so faithful an account of the Worthies of former Generations, to instruct others (no doubt in like manner) to Record, and Preserve the memories of Worthy men in after Generations.

And surely not without special design of singular use, and advantage when we consider,

First, how much it tends to vindicate and preserve the precious savour of their names, who for righteousness sake have been vilified, and reproached, cast out as evill, and esteemed as Dung, and off scouring. And,

Secondly, How much God is like to be glorified on their behalfe, for putting so much Heavenly Treasure in Earthen Vessells, and so fully magnifying his grace in them, and by them.

Thirdly, (and especially) by the holding forth their Virtues, Graces, and Excellencies, that shined in them, they may though dead, yet be speaking, and so become living Monuments, Patterns, Examples, and Preachers, to whom shall come after them. So that their Faith, Love, Patience, Humility, Zeal, Courage, Wisdom, Temperance, may provoke, instruct, and comfort many: Their Temptations, Tribulations, patient Sufferings, and Experiences, help, and strengthen more.

And of admirable use to the Church (no doubt) in all

inges between the Books of Martyrs, and Lives of the
Eminent Saints, and Confessors that have done, and suf-
fered worthily in those days; Men fit the most part be-
ing upon record Governed by Example than by Precept.

And therefore are those frequent, and special Exhortations
from Tit. 2. 9. Be ye followers of them, who through
faith and patience, have inherited Promises. Jam. 5. 10.
Take my Brethren the Prophets, who have spoken to
you in the name of the Lord, for an Example of suffer-
ing affliction, and of patience. Heb. 13. 7. Remember
them which had the rule over you; whose faith follow,
considering the end of their conversation. Prov. 2. 20.
That thou mayest walk in the wayes of good men,
and keep the paths of the Righteous. Cant. 1. 8. Go thy
way forth by the footsteps of the Flock. Psal. 37. 37.
Mark the perfect man, and behold the upright, for the
end of that man is peace. Heb. 12. 1. Wherefore seeing
we are also compelled about with so great a Cloud of
Witnesses (viz. the Catalogue of Eminent Saints, Mar-
27. 1. & Confessors in the former Chapter) let us lay aside
(after their Example) every weight, and the sin which
abideth easily belet, and let us run with patience, the
race set before us looking as especially unto Jesus. He-
b. 12. 2. So also to Abraham our Father. Es. 51. 1. Then
we may walk in his Steps. Rom. 4. 12. The good King
in Israel took David for their Pattern, and therefore are
said to do right as did David their Father, walking in his
ways. The evil Kings were said not to walk with him,
but taking Jeroboam for their Example to follow his steps.

Fourthly, A faithful record of the worth and ex-
cellency of good men, is of excellent use to help forward the
conversion, or aggravate and further the condemnation of
malicious Persecutors; who may thereby better under-
stand who they are they have gone forth against, what
Persons of honour, worth, and renown, and how like the
Children of Kings. Judg. 3. 18. And that the reasons

their so lifting up hand and heel against them, is number
than theirs of old mentioned, 1 Joh. 3. 17. Job. 14. 19.
Joh. 15. 18, 19. 21. Job. 16. 2, 3. 25. 3. 44. 1 Cor.
2. 8. Job. 7. 7. Psal. 35. 7.

And to be informed therefore, of the undoubted wrath
and vengeance that will certainly overtake all such, who
not only smite their hands in the innocent blood of the
Righteous in their day (which cries for vengeance a-
gainst them), but become guilty also, of all the blood that
from the beginning of the World, upon like account, and
in like spirit hath been shed, as Mat. 23. 34. 35. And
then what evil, in word, or deed, hath been done to any of
the Saints, upon the account of Righteousness, is reckoned
as done to the very person of Christ, Mat. 23. 31, &c.

Fifthly, That Gods displeasure, and voice of his Rod,
to short Generation, where such strokes are, may be the
bitter felt, heard, and layed to hearts, where such persons
of worth and excellency are snatched away, such Angels,
Ambassadors, Fathers recalled, such shining Stars, burn-
ing Lights, savoury Sals taken away, such Chariots,
and Horsemen of Israel removed, foretelling greater
judgements also near at hand, and loudly calling for due
search after the cause, Jer. 2. 20. as well as a true repen-
tance, and speedy reformation for the same.

And so is the preserved Memory of the Just blessed in
the glory of God, to present and future Generations, to
Saints and Sinners, good and bad, here and hereafter, in
this World, and that which is to come.

In which blessed Service, is this designed undertaking,
to be adding another Link to the Chain of Worthies, and
other Wonders, to the Cloud of Witnesses; by endeavouring
hereby to recommend, and preserve, his precious Memory,
who by the account yet obtained of him, you will
perceive hath attained so good a degree, done so worthy
in Ephrata, and famously in Bethlehem, and certainly ob-
tained a name, if not with the three, yet among the thrir-
ty of our Davids Worthies. Which

which may be more obvious when you consider what is
fairly said of him.

First, In his eminent Conversion, who was taken in his
Enmity and propensities, led gradually through legal dark-
ness, terrors, and thorns to Gospel light, love, and liberty,

Secondly, In his signal temptations, and tribulations,
inward, and outward, by Sin, World, Satan, and the gra-
cious supports under all.

Thirdly, In his Narrritical dedication to the Minis-
try, wherein his dangerous and eminent skill, unrestrained
activity, singular faithfulness, and admirable success,
appeared beyond many.

Fourthly, In the perils, hazards, jeopardies, persecuti-
ons, imprisonments that he underwent for the Gospel, in-
so much, that (it is conceived) it may be as truly said of
him, as any since the primitive days, what was said of
the Apostle Paul, 2 Cor. 6. 4, Sec. 11. 16, &c.

You have some account of him, not only in his heart-
walk, but in his House-Church, and Generation-walk also.

First, You have some discovery of his heart-walk, out of
some part of his Diary, wherein you find his vigilant, vi-
gorous, and steady watch, not only to improve the motions
of the spirit, but to withstand the motions of sin and Satan;
his close and hard pursuit after God, by all ways & means
to keep the heart clean, and the life holy, to keep up grace
in the act, & godliness in the power thereof, observing daily
his spiritual experiences both in his gettings, & losings.

Secondly, You have some account also of him in his fa-
mily-walk (which so much bespeaks the Christian) where-
in you find him as a man of knowledge, fitting up every Re-
lation in the fear of God, managing his affairs with discre-
tion, doing not only the things that were just and equal, but
singular also. Designing with Joshua, that he, and his
house might serve the Lord, which he cared for in the first
place, witnessing therein a singular love and regard to all
the souls under his roof. A strict and zealous observer of

The Preface.

the Sabbath, a great lover of Hospitality, administering with liberal heart and hand to all, especially to the household of Faith, insomuch that the blessing of him that was ready to perish came upon him, causing the widow's heart to sing for joy, eyes to the blind, feet to the lame, a father to the poor, and the cause he knew not, he searched out, Job 29. 30, 31, and so diversing liberal things, by liberal things he stood.

Thirdly, You have some thing of him also in his Church-Walk, wherein he approved himself a workman that needed not to be ashamed, rightly dividing the word, to every one a portion, giving bread in due season, taking heed to himself, and to all the Flock over which the Holy Ghost had made him an Overseer, to feed the Church of God, which he purchased with his own blood, taking the oversight thereof, not by constraint but willingly, not for filthy lucre but of a ready mind. And having the word of God dwelling richly within him in all wisdom, did teach, and admonish, in Psalms, Hymns, and spiritual Songs. A true lover, and an affectionate promoter of peace wth d holiness, a zealous, and impartial witnessander of sin, error, and prophaney. One that had docterous skill to get into the hearts of sinners. And one to whom the Lord had given the tongue of the Learned, that knew how to speak a word in due season, to him that was weary, very compassionate, and considerate, full of true sympathy, and fellow-feeling unto all weaknesses, and temptations, that attended any being experimentally able to administer consolation by the comfort wherewith he himself (under many trials) had been supported, and comforted by the Lord.

Fourthly, You have some account also how he behaved himself in his Generation-Walk, wherein you will find he manifested in a publick spirit much sincere love to his Country, great faithfulness, courage, and activity to the Cause and Interest of Christ, as it was stated for him against Antichrist and so covenanted for, & pleaded in his day.

The Preface.

You cannot easily affirming and managing therof (it may be said of him who is born in the womb of our Lord Jesus, and so called thereunto), were it not for his last words delivered, and war with himself. But he durst not openly, cutting Mezzenes from his feet, nor believe that he durst not the rest also, and soon after fell in with the chiefest enemies of Christ. War with so many Princes, Elders, and Members, notwithstanding former Obeyances and Indulgences, made it impossible to go back again into Egypt, to the building again the Edifice that they had pulled down; and pulling down the thing they had built. But within that day of trial, was He laid, as contumeliously and impartially, with such his Friends for His Country and Apostolic actors, for Prophets, and Conspirators, reviling, and lamenting justly upon us, as the veriest incarnation of ruine, and confusion.

Neither did he say much, as an evidence his approach to Christ, and his cause pleaded by him to his god and grace ready for pardon, for forsaking of him. Nor to deny, forsake, and forswear his Master and Crucified Cause, but with courage and faithfulness, you'll find him standing of, and regarding under the cross, swelled and confessing thus, as well as Gibbons, and in the Epistles, at whom the High-Priest looks with singular care, and so keeping the record of his patience, and such an generation according to the will of God, he fell asleep in the assured Faith, and Hope of the Resurrection of them, which that he had so done, and suffered for, so broad, and dying.

Verily now, under all the world and excellency spoken of, indeed found himself a man of like passions with the Brethren, and not without his infirmities, having all this, the world, Troubles, and Earthly Hell, and being a Son of Adam, as well as a man, though he might not be ashamed of more than small meat, and that Christ alone might have the pre-eminency, to be the great Example, and indeed excelled in all things, the best of men being no better, so he followed, thus as they follow Christ, because, as said the Apostle, the greater, the offend all. The natural infirmity that he suffered from his mother, and complained of, was, infirm, and infirmities, and such infirmities, when overcome with, make bold, out of, and vanquishing such infirmities for his soul therein, return speedily to a more strengthened condition.

Verily, also, when once the pleasure of sinners, that misery did in the world, such a Enter, with many other such like, dimmed even a loss from us, than the due improvements of soul, such persons doest be vanquished according to the word of Christ, namely, Ann Dely Powells, excellent Bridges, and the good, faithful Woods, especially Abingdon, Hoe, and preachers, and others, by whose help formed the cry of doubling the forces against the day when he went away, upon the Eliana's remaining.



Mr. POWEL'S
 ACCOUNT
 OF HIS
 Conversion and Ministry.

Some Remarkable Passages in the Life of Mr. Van
 vasor Powel from his Conversion to his Death,
 being the space of 30 years and upwards, writ-
 ten with his own hand and found with the Con-
 fession of his Faith, and other Memorable occur-
 rences among his Papers

30
24
25

Till the twentieth Year of my age, though I was trained up in learning from my Childhood, yet I was as most Youths are, not only ignorant of the knowledge of God, and of his son Jesus Christ, and of Regener-
 ation, and other Mysteries of the Gospel, and of my own miserable e-
 state by Nature; but I was also very active and forward in the pursuit of the pleasures and vanities of this wick-

ed world, and justly termed as I was by my Companions and School-fellows, *Dux omnium malorum*, Captain or Leader of or in all evil, only drunkenness I much hated, looking upon it as such an unnatural thing that the most greedy silly Beasts abstain from it, and I wondred that persons could delight in that which had neither true pleasure profit nor honour in it; I had no esteem for the holy scriptures, nor cared at all to look into them, but either Hystorical or Poetical Books, Romances and the like were all my delight, the Sabbath I much profaned by all sports, though God was pleased to magnifie his grace so much as to make that the occasion of my Conversion: For being one Lords day a stander by and beholder of those that broke the Sabbath by divers Games, being then my self a Reader of Common Prayers, and in the habit of a foolish Shepheard, I was ashamed to play with them, yet took as much pleasure therein as if I had; whereupon a Godly grave Professour of Religion (one of those then called Puritans) seeing me there, came to me, and very soberly and mildly asked me, doth it become you Sir that are a Scholar and one that teacheth others, to break the Lords Sabbath thus? to whom I answered as those scoffers in *Malachy*, Wherein do I break it; you see me onely stand by but I do not play at all; to which he replied, but you find your own pleasure herein by looking on, and this God forbids in his holy Word, so he opened his Bible and read these words in *Esa. 58. 13.* and perticularly that expression. *Not finding thy own pleasure upon the sabbath day;* such was the partineney of the place and the power that came with the word, I was for the present silent, and took it so far into consideration, as to resolve never to transgress in the like kind again, which resolution God enabled me to perform, though as yet I was not at all convinced of my lost estate by nature, nor of the want of Christ.

But about a year after I had a call to hear a godly excellent Preacher, who in his Uses sheweth that they who would go to heaven must do four sorts of services; Namely hard service, costly service, derided service, and forlorn service; upon the last he did (as I thought) begin to put me to question whether I was such a one as was singular, or did walk in that way wherein fewest walked, or had performed any of those services, and the more I examined my self, the more I was convinced I had not, which began to disquiet me much, and made me go into private, where in darkness I struggled not knowing what to do and was ashamed to inquire, having never yet read seriously any part of the Holy Scripture nor any other Godly book, nor never prayed privately except by book, and forms, and that formally without understanding sense, faith or the spirit of supplication, for which things I began to be troubled, but yet knew not what course to take, but resolved to cast my self down before God on my knees, and acknowledge I was in such estate I knew not what to do, unless he would direct and help me, being much discouraged by my own weakness and ignorance, then by a choice providence I came to find a book written by Doctor Sibbes, called the bruised Reed, and by reading that I found there was incouragement for weak ones, and such who had but a smooke of true desire though the fire of grace did not appear in them, yet still I was like one groping in the dark, till God sent a most holy sober mortified Christian to me, who seeing me like a Char-coal that had been in the fire, yet without light and life, he pitied my condition, and began to tell me, what a hard work the work of conversion was, it being no less then to make a stone flesh, and darkness light; these with many such words began to sink and to enter deep into my heart, and from that time I took up the profession of Godliness although

the foundation work was not laid deep enough, so as to have the heart mortified for, or from sin, but I was disquieted within me, and like a Boat tossed upon the waves that could make to no shore for saferty.

At this time the Lord visited me with a very sore and great pain of the Tooth-ach, which continued divers days and nights together, in great extremity, so that with the violence thereof, I thought I should have been deprived of my senses, or life; and by another good providence, I met with a little book of Mr. Perkins, and in that, with this expression, if the pains of one little bone, or tooth, be so grievous for a few days, what then will the pains of the whole body and soul be in hell for evermore? Upon this my terror began in Conscience to that degree, that it made the other pain to seem somewhat more easie, and both together, put me upon crying out to God with greater sense then before, and between fear and pain, a troubled muddy spirit of prayer began to spring up, and perceiving I had some help, I pumped harder, and so found at last my heart began to be enlarged with confessions, and my sins were brought into remembrance, for which I arraigned myself, and lay in my own thoughts as a convicted and guilty person; but all the while I knew not how, or by whom to become guiltless, or to attain pardon, all this while I never looked on the Scripture, nay, I laid aside that booke called the bruised Reed, as too good for me to read, and wherein I could expect no comfort.

But very shortly after, hearing of another very famous godly Preacher, I resolved to go hear him, he Preached that day upon *Mark 16. 15.* Go and Preach the Gospel to every creature, He that believes and is baptized shall be saved. Out of which words he shewed, that as the Gospel was to be Preached to every creature, so none could be saved but such as did believe in Christ, which afterwards, by comparing it with *John 1: 12.* He shewed

shewed that it was to receive Christ, and theretupon he encouraged all to receive Christ, because he would supply all their wants, strengthen them under all their weaknesses, succour them against all their temptations and the like; upon the urging of which motives, I was much encouraged and perswaded to be willing to receive and take Christ upon his own termes; but then he shewed that they who would have Christ and salvation by him, must do the hardest, learn the harshest part with the sweetest, and suffer the sorest things; which words being suitable to those that wrought the first conviction upon me by another, they were so much the more observable, and as a second wedge clave my heart somewhat more, made deeper entrance, and caused further resolutions in me to seek to perform those particulars, and to that end I began to read the Bible, to pray often in private, and to hear the strictest Preachers, and to leave off my old Companions, and to chuse others who professed Religion, with whom I went to private and publick fests, held Christian conferences, &c.

Upon further hearing concerning the old heart and body of corruption and that every man had some master and beloved sin, and that there was a necessity of having the heart changed, and corruption mortified, and subdued, the Lord shewed me hereby the sad, and lost Estate my soul was in for want thereof; and now the work of compunction, and contrition began in me with many deep sighs and bitter tears, self-loathing, and self-abasing, confessing of former sins, sorrowing, and judging my self for them, and striving against them, and seeking to kill them by long abstinence from Mear, by much watchfulness, by drinking cold water onely, many Months together, by trying up myself to eat so many bits of Meat, (and that of the coarsest sort too) at every meal (some times

six, some times eight, and twelve was a great meal with me) and by this means I thought to overcome the Flesh, and flying sometimes to the holy command of God against sin, by which I found no other relief than a School-boy doth, who complains to his Master against the hardness of his Lesson: *Rom. 7. 9.* for the Commandement came, stirred and revived sin, and so I began to dye and despair ; the Law telling me I was a condemned sinner, the justice and terrors of God did seize upon my Conscience, and the spirit of fear and bondage(as the fruit of the Law, and an effect of Gods wrath) did bind me like a Prisoner, to answer every breach of the Law, *Rom. 11. 32.* Not leading me to Christ, but restraining me from him, and shutting me up in unbelief, And when sometimes through energy and earnestness of spirit in Prayer, I called God Father, had checks upon my Conscience for my over-confidence, and presumption ; and to pacifie and silence this charge, I was forced to confess my sin of misbelief, or false faith, and watch my tongue from uttering any such boldness for the time to come.

Thus finding no relief from the Law, or command of God, but the threats and Judgements thereof, scorching, whipping, and wounding my soul, I looked out for some suitable promise not any promise of Justification, but of Sanctification, as *Ezek. 36. 26. 18. Mich. 7. 19.* That God would give a new heart, and would subdue Iniquities. So I fell a praying over these, and the like promises ; but finding no answer of prayer, my heart no more sanctified, nor my corruptions subdued. The next work (at the instigation of Satan) was to conclude that I had no right to any promise, being out of Christ, and that all my prayers were an abomination to God : and so I began to question whether it was best for me to continue in prayer or to forbear, But I was not long under that temptation,

considering that prayer was a moral duty, and to be performed by all; and that the sin of, or in a duty, should not make a man neglect his duty: for upon the same account a man must leave plowing, because the Scripture saith, *the Plowing of the wicked is sin*, Prov. 21. 4. Hereupon I purposed to be more diligent to get into Christ, and to have a new heart, that so I might perform my duty acceptably; I also resolved to prepare my self more for prayer, to search and keep my heart more carefully, and closly in my duty to God; and if vain thoughts, hardness, or freightness of my heart, &c. did prevaile, then after the duty, I had (as the Apostle saith, Heb. 10. 2.) conscience of sin, or my conscience smiting, condemning, and disquieting me, sending, and driving me to prayer again immediately, it may be twice, thrice, or oftner together; yea making me often times to rise out of my bed several times in a night, and forcing me on my bare knees on the cold floor, as if that had been more pleasing to God: But all this being done in my own strength, under a covenant of works, and to work a self righteousness (both to please God, and to pacifie my own conscience) as it was unacceptable to God, so unprofitable to me.

Then hearing that Christ was sent from, and tendered by God his Father to sinners; I thought of coming to Christ, but durst not, through a mistake in the meaning of some Scriptures, as that invitation of Christ, Matth. 11. 28. *Come unto me all you that are weary and heavy laden:* and those words, Luke 19. 10. *I came to seek, and to save that which was lost:* from whence I concluded, that none were invited by Christ, but those that are weary and heavy laden, and such as see and feel their lost condition, whereas it is meant, that they in an especial manner are invited. I concluded I was not yet fit nor qualified for Christ, but must

have a precious work wrought in me, to that end I supposed a greater and clearer sight of sin was needful therefore I often and earnestly prayed, that God would perform that promise, *Ezek. 6. 9.* *They shall loath themselves for the evil they have committed in all their Abominations:* Yea, I desired (though not understanding what I said) that God would let Satan appear in some shape to terrifie me, that by that means I might see my danger, so much the more to induce me to fly to Christ,

Hereupon Satan took advantage and opportunity, and as he did formerly to *Saul*, so he appeared several times, and in several wayes to me: as once like a house, stood directly in my way, with which sight I fell upon my face as dead, and after a while crying unto the Lord I had a little strength by which I was enabled to go home, but was thereupon sick several dayes after: Another time, being alone in my Chamber, late at night at Prayer, and the door shut, I continued in Prayer till the Candle went out, and as I went on, I sensibly perceived a strong cold wind to blow, my hair was like to *Eliphaz*, *Job 4. 14, 15.* and had the same effect, for it made the hair of my flesh to stand up, and caused all my bones to shake, and on the suddain I heard one walk about me, trampling upon the Chamber floor, as if it had been some heavie big man, upon which I grew so fearful, and unbelieving, that I ran down shutting, and hasping the door after me, and called up some of the family, telling them there was a thief in the room, but it proved in the end, to be no other than that spiritual thief, and murderer Satan, who did both then, and at several other times greatly affright and terrifie me, not onely by his secret workings in the conscience, but by visible representations, and outwardly real apparitions: At this time and long after, he also shewed me my sins, in

in their number, and nature, to be such, and so many as that there was no pardon for them, and therefore tempted me ofr, and divers wayes to destroy myself: Sometimes by casting my self into a River to drown my self, whither he brought me, and whilst I reasoned the case with him, this was frequently his motive to me, the fewer sins I committed in this world, and the shorter time I lived in it, the les would be my torment: He often tempted me also, to destroy my self with a knife, so that I was often necessitated to fling it out of my hand when I was at meat alone in my Chamber, & to rise from my meat for fear, so that I durst not for some time carry a Knife with me: But when the Lord did relieve sometimes by one means, and sometimes by another, I was strengthned with this resolution, that God should do what he would with me, for I would never do as *Judas* did, destroy myself. When Sarah saw that he was disappointed in that temptation, then he told me that I was a Reprobate, and let me profess what I would, my Damnation was sure, and my hypocrisy, and sinnes under profession, would be worse than any other sinnes, and therefore it were better of the two, to lay down my profession and the duties thereof, to that temptation the Lord helped me to answer him thus: That whilst I lived in scandalous sins he never thus tempted me, and I was resolved, if I knew God would Damn me, yet to have as few sins as I could to answer for hereafter.

When these temptations failed, then he began to raise up Persecution against me; as one day going through the Town where I was born, from *Kingston* to *Lanvire-waterdine* I met with two Gentlemen Kinsmen of mine (in their drunkenness) who called upon me to come to them, and without any the least provoking word, or carriage, they fell both upon me, and one of them with a Crab-tree Oudgel wounded

ed me sore, and their pretence was, I had reproved them for sinne, but God raised me up, and gave me heart freely to forgive them.

Another time, four men laid wait in a secret place, as I went upon a Lords day in a morning to the Ordinance, with several weapons, being all of them, as was confesseed by one of them afterwards, under a vow to kill me : but God by his providence preyented them, in sending two Strangers unexpected to help, who, riding before discovered them, wherupon they fled ; yet vented their malice upon some other Christians, whom they wounded : But one of them that day came to a Meeting, and in hearing of me was so convinced of his sinne, that he was seen, and heard publickly to repent for what he had done, and never after was known to persecute any. Another time a very wicked man entered into an Oath, that when ever he met with me, he would kill me ; he waited his opportunity, dwelling near me, several times to do it, and one Lords day he went to the place where I preached, with a full intention, either at my going, or returning home, to execute his purpose ; but being at the Sermon, and hearing Christ so freely offered to sinners, the word did so affect him, that he wept, saying, within himself, what a villain am I to intend evil against such a man ? And the next day in the morning very early, he came to the house where I lodged, desiring to speak with me in private, and with tears confessed this to me, and desired me to pardon him, and pray for him, and ever after was very friendly to me.

Another time being in Brecknock-shire at an honest mans house, I preached to several that were then together ; my Text was in Ezek. 34. 16. from which I observed, That though the little Flock of Christ be despised, and dispersed ; yet they shall be gathered, prised, and

preserved. As I was handling this Doctrine, about twelye or sixteen lusty rude Roysters broke into the house, and did several times attempt to offer violence to my self, and to the rest of the Brethren with me, but it pleased God to restrain them; at length, by the procurement of Mr. Hugh Floyd (the High Sheriff for the year) I was bound over to the Sessions, and an indictment preferr'd against me; wherein I was accused first for drawing away the Kings Subjects: Secondly, for speaking against the Book of Common-Prayer: Thirdly, for Sacrilege: Which last accusation was grounded upon the drawing down of a Meeting-house door, by me and the Church-Wardens, that the people which came in a great croud, might hear with the better convenience; but the Lord did so own his own Cause, and me the unworthiest of his Servants, that I was then delivered also. Yet finding the persecution so hot against me, that I could not be permitted to serve the Lord there, I did by the advice of my Brethren, leave my Native Countrey of Wales, and by the guidance and providence of God, was carried and conducted safely to London, where I arrived in August, Anno 1642.

Another time, as I was preaching upon the side of a Hill (being denied leave in a publick place) a company of Roysters came with swords, staves, and fowling-pieces; and after some opposition, one of them cryed down with him, down with him; but the Lord stirred up some of the people to preserve me, and prevent them.

Another time a wicked Butcher, who had long threatened me, laying wait as it seems for me, he one night stood in a narrow passage, through which I was to come, with a great Clubb, but his blow falling short of me by the protection of God I escaped his hands.

During my abode in London, where I continued Preaching for above two years, I had great experience of Gods goodness in providing for me, and in succeeding my Ministry to the spiritual good, and conversion of many, but the greatest of all my mercies, since my conversion, are as follows, concerning the time and manner of my obtaining assurance.

After I had been about four years in constant doubt and great fears, as to my eternal condition, being often times tempted by Satan to destroy my self; and Preaching also to others shaking and terrifying Doctrines, particularly out of Luke 11. 21. *Take heed lest the Light that be in thee be Darkness.* At that time for a Months space or above, I was verey sad, melancholy and much troubled; neglecting to eat, drink, or sleep, and this was occasioned principally through the apprehension I had of that distance which I saw to be between Christ and my soul, which was set home upon my heart with much power, from these words, Can. 2. 9. *Bebold, he stands behind our Wall, he looks about the window upon me.* For I looked upon a Wall to be between Christ and my soul, then me thought he came nearer, and looked through the window upon me; whilst I was in this estate refusing to be comforted, the all-wise God laid his hand of sickness upon me, by which I was brought even to the gates of death, and in the sight both of Physicians and Friends, and in my own expectation I was a dying man; yet much more sensible of the danger I apprehended my soul to be in, than of my bodily weakness, sweating with the horror of it, and diligently examining myself by the best signs I could either find at that time, or had found before; which I had writ down with the grounds of my fear in a little Diary, which Book I then desired to see, but having lent it to a Christian Friend that was far distant, could not; so that being satisfied

I lay even at the next door to despair, waiting for nothing less than to be suddenly cast into Hell. Whilst I was in this Agony, the Lord God of all grace, who brought back from the depth of the Sea, did about noon present to me that Scripture *Jo. 3. 36. He that believeth on the Son hath everlasting Life.* Which words were then revealed to me, and opened thus : First, that there was nothing necessary to Salvation but onely, believing in Christ. Secondly, that to such as did believe in Christ, there was a certaintie of Salvation. My understanding being cleared in these two particulars ; I was then to seek and to learn whether I did believe or not, and to know that I examined my self, what signs of true Faith I had, and how I could prove that I did believe ; and finding no certain evidence, being also convinced that I had before, many years, gone in that way to no purpose, I continued still in an hopeless state : but upon a sudden, and unexpectedly, a mighty power, no less than that spirit which raised up Christ Jesus from the dead, and which declared him to be the Sonne of God, did enable me to believe, and witnessed effectually in me that I did believe : Which divine impression, I look upon to be all one with that sealing spoken of in *Eph. 1. 13. And the witnessing of the Spirit of God with our Spirits. Rom. 8. 16.* and thereupon I had perfect peace, my heart not at all condemning me : But according to *1 John 3. 21.* I had a confidence towards God, and not only so, but my heart likewise was filled with admiration, and great joy, according to that saying, *Whom having not seen ye love ; in whom though now you see him not, yet believing, ye rejoice with joy unspeakable, and full of glory. 1 Pet. 1. 8.*

After this manifestation, and wonderful operation of God, which I could never express, either by word or writing, so clearly, and distinctly as then I apprehended and felt it in my soul : The Lord added the

mercie of natural life and health, and so I experienced the fulness of those two Scriptures, *Heaviness in the heart of man maketh it stoop; but a good word maketh it glad.* Prov. 12. 25. *And a sound heart, is life to the flesh.* Prov. 14. 32. And being restored both to my health, and the exetcise of my Ministry; I was taught by the Lord to preach in another manner than before. Namely, to lay Christ as the foundation, and to Preach chiefly and mainly, and qualification, and duties in a seconday and subservant way. Yet from hence also did Satan take occasion to thrust at me; and throw me into the other extream, even unto that, which is truly, and properly called *Anthonianisme*, to destroy, and utterly deny the use of the Law: but the Lord did timely, and graciously prevent my fall in this also; and to fulfil unto me that Scripture, *He that fears the Lord shall come out of all, viz. out of all extreams,* as the foregoing words do shew. Eccles. 7. 18.

To omit many other remarkable providences of God towards me for the space of two years that I was in London, as also his goodness to me for some space that I was in the Army, I was at length called to Dartford in Kent: where indeed Gods favours of several kinds for the space of two years and an half, were very many, as to own such a nothing Creature, and enable me to bring home in that Town, and thereabouts (I hope to Gods glory I may speak it) many souls to Christ: where also I gathered a Congregation among whom, I had very sweet and comfortable Sociery.

After some time of my abode there, it pleased the Lord to visit that Town with the Plague, where, about thirty Houses were shut up at once, and the dead bodies were carried by my Chamber wall, and window; yet it pleased God to preserve me and my Family wonderfully from the Disease, although I continued in

the Town, and preached constantly three times a week; and some that had the Sickness upon them, came publickly to hear; After which, the Lord stayed the Plague, and delivered me from that affliction also.

Yet not long after this, it pleased the Lord to visit me with a very dangerous Feaver and Ague, insomuch as I was in the eyes of all my Friends, and in the judgement of Physicians also hopeless as to Life; yet God gave me Faith to be healed by that means prescribed, *James 5.* And I sent unto some Godly Preachers in London, desiring them to come unto me, and perform that duty of anointing me with Oyl: And whilst I was waiting for, and expecting their answer, and questioning whether they would have Faith, and freedome to practice the same; the Lord brought that Scripture to my remembrance, and fixed it upon me, *Rom. 3. 3. Shall unbelief make the Faith of God of none effect?* or shall they as it was then applyed to me; make void the Faith that God hath given me, or hinder me of being healed? wherupon I was confirmed that it should not, but I did believe that God would recover me; and accordingly, after a suddain and strange trance which I fell into, and continued in for about six hours; wherin I did sweat abundantly, yet discerned not at all, during that time, how it was with me, or what was done for me, my sickness presently abated, and I recovered.

Having spent above two years at Darsford, and being now upon my return home into Wales, I was willing to take along with me a Certificate, or Testimonial from the Synod which late then, and had the tryal of all Publick Preachers. To this purpose I applyed my self, to some of them, to whom Mr. Stephen Marshal was one, they questioned me about Ordination, and told me, that unless I would be Ordained

ned they could not approve ; to which I answered, I was willing to be tryed, as a Christian, and as a Scholar ; but had some doubts about Ordination, as that particularly, whether the Eldership mentioned i Tis. 4. 12. were to be understood of one or more Congregations, in which I was not yet satisfied ; and then addressing my self particularly to Mr. Marshal, and reasoning the case with him, they at last gave me this following Certificate.

These are to Certify those whom it may concern, that the bearer hereof, Mr. *Warren Powell*, is a man of a Religious, and blameless Conversation, and of able gifts for the work of the Ministry, and hath approved himself faithful therein ; which we, whose Names are under-written, do Certify : some of our own knowledge, others from Credible and Sufficient information : And therefore he being now called, and desired to exercise his Gifts, in his own Countrey of *Wales*, he also having the Language thereof, we conceive him fit for that Work, and worthy of encouragement therein. In Witness whereof, we here subscribed our Names. Sep. 11. 1646.

Charles Herte, Prolocutor :

<i>Henry Scudder,</i>	<i>Philip Nye,</i>
<i>William Greenhill,</i>	<i>Stephen Marshall,</i>
<i>Franc. Woodcock,</i>	<i>Jer. Whitaker,</i>
<i>William Strong,</i>	<i>Arther Salway,</i>
<i>Joseph Caryl,</i>	<i>Peter Sterry,</i>
<i>William Carter,</i>	<i>Henry Prince,</i>
<i>Thomas Wilson,</i>	<i>Christopher Lever,</i>
<i>Jer. Burroughs,</i>	<i>Tho. Froyzell,</i>
	<i>Robert Besse.</i>

I may say through Gods grace (and that experim-
tally) that God was pleased to own me, a poor, ~~nothing~~ creature in the work of his Gospel in *Wales*, boro
to call, gather, and edifie I hope, many souls there; yet
not I, but the grace of God in me, and with me: and a-
mong many other experiences of Gods goodness, these
following are some.

About the year 1647. the Island of *Anglesey* in
North Wales, being then un-reduced, the Parliament
Forces went to reduce it, and their chief Officers sent
for me to Preach unto that brigade of Souldiers, (and
as I marched with them unto the place, either the night
immediately before, or the night before that, it was re-
vealed unto me in my sleep, that I should be wounded;
and two of my friends cut (and the very fingers were
pointed out) which accordingly came to passe, yet
when I was in extream danger between several ene-
mies who fell upon me, receiving that and some other
wounds: there being no likelyhood to escape, I heard
a voyce as I apprehended speaking audibly to me, I
have chosen thee to preach the Gospel, to which I an-
swered, O Lord then bring me off; and immediately
God guided my Horse (though he was very wild, and
not well commanded) to go backward out of the Bar-
ricado that I had entred at, and so I was indeed mira-
culously preserved, although a good man a Captain
who came to relieve me was killed close to me, and as
far as I could perceive the same Bullet that was
shot at me took him in the neck and killed
him.

Many other remarkable circumstances there are in
this deliverance which I here omit.

Several other times also I have been delivered from
perils by water, by Thieves, by Enemies purposely
lying in wait for me, who yet had no power to
hurt me, the Lord converted some, and graciously

ously prevented, and terrified others from their purpose.

But I must not forget the favour of the Lord in answering prayer, of which the most remarkable instances are these.

One time coming from Preaching I lost my way, and being out till it was far in the night in a Wood or Forrest, among Lakes, Bryars and Thorns, I went up and down while I was quite weary, but by looking up to the Lord, I was presently directed into my way. The like experience I had another time, when another Preacher and my self had lost our way in a very dark night, and had tired our selves in searching to and fro to no purpose, at last calling to mind how God had formerly heard in that case when I sought unto him, we called upon the Lord, who immediately pointed out our way, and it seemed as clear to us as if it had been day light.

One Mistress Watkins of the Parish of Lanniggn in the County of Brecknock, a gracious Gentlewoman, having kept her chamber and bed as was reported for two years, and not gone from home for the space of four years, hearing that I was come into those parts sent for me to come and visit her, she having it seem some faith, that if I prayed for her she should be healed, that the next morning she went between two and three miles on foot to hear me preach.

Another time one Elizabeth Morris of new Radnor, (a Religious Maid) having the Falling sickness or Convulsion Fits, which took her many times in one day, one night being at Family-Duty in a Brothers house in Town, whilst I was speaking she fell into one of her Fits, but Prayer being made for her she recovered before the prayer was ended, and for many years had no more fits, and I think hath not been troubled at all since.

Another time, viz. (Oliver Prote^t. days) there was mighty wet Harvest, which continued several weeks, insomuch that much Hay and Corn was spoiled, but divers Christians that were dissatisfied with that Government, having met several days to seek advice about it, came at last to draw up a Paper or Testimony against it: And the day being come when we intended to subscribe it. After spending some time further to seek the Lord, it being a great rain, so that it did beat in through the glass windows into the room where we met, one that was close to the window, being to conclude the duty, earnestly begged of God that if he did approve of the work we were about, and would have us to proceed therein, he would be pleased to grant us a sign of fair weather presently, and before Prayer was ended, the Lord shut up the windows of Heaven, and the Sun did shine gloriously, and some if not all of us did observe that for divers weeks together afterwards we had exceeding fair weather, and so had two mercies given us at once.

(The Paper thus subscribed, was called a Word for God, or a Testimony on truths behalf from several Churches, and divers hundreds of Christians in Wales, (and some few adjacent) against wickedness in high places, with a brief Letter to the Lord Gen. Cromwell, and both presented to his hands, and afterward published in Print.

These few things of many which I have observed in my self, concerning the Lords gracious and wonderful dealing with me, I have set down, not as boasting or seeking praise to my self, but to keep a memorial of the Lords benefits, and to stir up others, into whose hands these few notes may come, to have confidence in the power and goodness of God who is the Saviour of all men, but especially of them that believe in him.

CONFES^SION O F FAITH.

*Drawn up by Mr. VAVASOUR
POWELL, Concerning the Holy
Scriptures.*

THE Holy Scriptures, containing the Old and New Testament, or the writings of the Prophets, Evangelists, and Apostles, (commonly called the Bible) are the Written word of God; which (besides the plain Testimony of Scripture, in many places thus witnessing of it self) doth most fully and convincingly appear, by considering that what in Matthew is called the command, Mat. 15. 6. That in Mark is stiled, *The word of God*, Mark 7. 13. and the like may be observed, in comparing Deut. 30. 11, 14. with Rom. 10. 8. where the Greek word Παῦα which the Apostle useth, and is translated the Word, is never taken for Christ, but very often for the Command or Threatning, or Promise of God; in which sense it is called the Word of God.

2. Not only the outward Letter, but the true sense

sense and meaning of Scripture is to be accounted Scripture; which appears from 1 Cor. 14, 34. Epb. 5. 14. Heb. 12, 21. Jam. 4. 5. Where some things are said to be written, which in express and plain words are not written, but by good and clear evidence collected thence.

3. The Scriptures were written, as primarily for Gods glory, so also that men might be enlightened, converted, comforted and have Hope and Eternal life by Believing, 2 Tim. 3. 14, 15, 16. Neither do they concern, or were written for the use of former Ages and Persons onely; but belong to all Ages and Persons, even to the end of the world, *Revelat.* 2. 3.

4. The Scripture contains *Milk for Babes*, and *Meat for them that are strong*, 1 Cor. 3. 2. Heb. 5. 13, 14. And though there be some dark places, hard to be understood, 2 Pet. 3. 16. Yet what is necessary to salvation is plain, and may be understood by the simplest and unlearnedest of the true Disciples of Christ who are taught by the Spirit of God, Dent. 29. 29. Prov. 6. 23. & 8. 8, 9. & 28. 5. Mat. 13. 10. 1 Cor. 2. 15. 1 Job. 2. 20, 27. whereas those that otherwise may be very learned, yet have not this spirit, they understand not the Scriptures; but erre and wrest them to their own and others Destruction, Isa. 29. 11. John 7. 48, 52. 1 Cor. 2. 8, 14. Mat. 22. 29. 2 Pet. 3. 16.

5. This word, or Scripture, is the absolute, certain and infallible Rule of Faith, and Life or Obedience; by which all Spirits, Doctrines, Men, and works to be tryed; and no other writings whatsoever, (though written by the most knowing and holiest of men) are to be esteemed of equall authority, infallibility, and Divine Majesty with these, Luke 16. 31. 1 John 4. 1. Isa. 8. 20. And the Holy Scripture, next to the Spir-

• It of God who gave it forth, 2 Pet. 1. 19. 20, 21. is the best interpreter of it self; All Preaching is to be out of, and according to it, and nothing to be imposed upon or binding of the Consciences of any, but what is contained therein or agreeable thereunto, 1 Cor. 2. 13. Jer. 23. 28. Mar. 28. 19. Act. 18. 28. & 28. 23. Neither is there any thing to be added to or taken from the Scripture upon pain of everlasting damnation, — Prov. 30. 5, 6. Gal. 3. 15. Revel. 22. 18, 19.

The Principal Doctrines which are declared, and I have received from the Scriptures — are Concerning God.

There is but one, true, living God, Deut. 6. 4. John 17. 3. 1 Thes. 1. 9. &c. of whom, to whom, and through whom are all things, Rom. 11. 36. 1 Cor. 8. 6. Eph. 4. 6. The only Potentate, 1 Tim. 6. 15. To whom be Honour and Peace everlasting. Amen.

2. This God is a Spirit Eternal, Immortal, Invisible, most abundant in goodness, mercy and truth, to all that love and fear him, John 4. 24. 1 Tim. 1. 17. Exod. 34. 6. Neb. 9. 6. and a rewarder to them that diligently seek him, Heb. 11. 6. But most just, dreadful and terrible to those that hate him, and a consuming fire to such as go on in their wickedness. Mar. 1. 15. Exod. 20. 5. Heb. 12. 29. Psal. 68. 21.

3. This One God is distinguished into the Father, the Word (or Son) and the Holy Spirit, Mat. 3. 16, 17, & 28. 19. 2 Cor. 13. 14. Which are not three Gods, but one God, 1 John 5. 7. 1 Cor. 12, 4, 5, 6. The Father begetting, Psal. 2. 7. Heb. 1. 5. The Son begotten, and brought up with the Father from everlasting, Prov. 8. 22, 23, 24, 30. Micha 5. 2. John 1. 1. & 17. 24. and the holy Spirit pro-

proceeding from both, *John* 14. 26. & 15. 26.
Gal. 4. 6.

Concerning the Lord Jesus Christ the Son of God.

The Word, or the Son of God the Lord Jesus Christ, is Jehovah, *Gen.* 13. 7, 16. & 18. 1, 2. & 22. 11, 14. *Exod.* 19. 14. with *Heb.* 12. 27. *Isa.* 6. 1. with *John* 12. 41. *Isa.* 45. 23. with *Rom.* 14. 10, 11. The True and Mighty, yea Almighty God, *1. Job.* 5, 20. *Isa.* 9. 6. *Tit.* 2. 13. *John* 1. 1, 2, 3. Equal and One with God, *John* 5. 18. *Phil.* 2. 6 *John* 10. 30: & 17. 22. He knoweth and discerneth the Thoughts and Hearts of all men, *Mat.* 9. 3, 4. & 12. 25. *John* 2. 25. *Heb.* 4. 12. Which evidently (with many other undeniable Arguments) prove him to be very God, of the same Substance and Being with the Father; for none but God can know the Heart, *1. King.* 8. 39. *Jer.* 17. 10.

Concerning the Holy Spirit.

As the Lord Christ, the Son, so likewise the holy Spirit is God, *Acts* 5. 3, 4. *1 Cor.* 6. 19, 20. *2 Cor.* 3. 17. *Acts* 28. 25. with *Isa.* 6. 8. 11, 12. In the 8th, verse of which Chapter, the word *Us* (noting Father, Son, and Spirit, as also *Gen.* 1. 26.) is called Jehovah, v. 12. shewing that the Son and Spirit are the Lord Jehovah, which signifies, as the Greek renders it, *Ex.* 3. 'O. —— One that hath his being of himself — or as is more fully rendred, *Rev.* 1. 4, 8. *Who is, was, and is to come.*

Concerning Gods Decrees.

God to whom all his Works and People were known and foreseen from everlasting, *Act. 15. 18.* and who worketh all things according to the Counsel of his Will, *Eph. 1. 11,* did Determine and Ordain all things that should come to pass in time, *Act. 2. 23. &c. 4. 28. &c 17. 26.* according to his own good pleasure and purpose, *Eph. 1. 5, 9.*

Concerning Election

God of his own meer love, before the foundation of the world, did predestinate and Elect in Jesus Christ a certain number (known only to himself) as well of Angels, as of Mankind, to be to the praise of his Grace, and to obtain Everlasting Salvation through Jesus Christ, *Rom. 11. 5. Eph. 1. 4. 1 Pet. 1. 2. 2 Tim. 2. 19. 1 Tim. 5. 21. Eph. 1. 6. 1 Thes. 5. 9.* To whom God also in Christ hath given his grace, and promised everlasting life before the world began, *2 Tim. 1. 9. Tit. 1. 2.* And all these that are so chosen, are written in the Lambs Book of Life, shall certainly be saved, and cannot finally be deceived or fall away, *Rev. 13. 8. & 20. 15. Phil. 4. 3. Luke 10. 20. Rom. 8. 29, 30, 33, 38, 39. Mat. 24. 24. Rom. 11. 7. John 6. 37, &c.*

2. Such of Mankind as were Predestinated and Elected before time, were Predestinated and Elected unto the Adoption of Children, that thorough (not for, nor without) Real Sanctification, Sprinkling of the Blood of Jesus, and Belief of the Truth, they might be saved, *Eph. 1. 4, 5. Rom. 8. 29, 30. 2 Thes. 2. 13. 1 Pet. 1. 2.*

Concerning Reprobation.

All those that were not elected to Salvation, as well Angels as Men, were by God (for the glory of his Sovereign Power and Justice) ordained of old to Condemnation, or to be dealt with according to Gods Justice for, and according to, their sins, 2 Pet. 2. 3, 4. Jude v. 4. 6. Rom. 9. 22. Prov. 16. 4. Job 31. 30. Jer. 6. 30.

Concerning Creation.

That God, the Father, Son, and Spirit, did make the World, and all the things therein, Visible and invisible, for himself according to his pleasure, and that very good: and Man (or Adam) in particular Perfect, and after his own Image, Gen. 1 Eccles. 7. 29, &c.

Concerning the Fall of Man.

Some of the Angels (now called Devils) sinned, and kept not their first Estate; 2 Pet. 2. 4. Jude verfe. 6. John 8. 44. And Adam (comprehending also Eve) sinned, and all mankind in him; whereby all are become sinners, and under the Judgement of God, and by that one sin subject to Death, Bodily, Spiritual, and Eternal: and all, as well the Elect as others, are born in sin, and are by Nature the Children of Wrath, under the Law and Curse; out of which condition, no man can redeem himself, or his Brother, Gen. 3. Rom. 5. Psalm 51. 5. Job. 25. 4. Ephes. 2. 2. Gal. 3. 10. Psal. 49. 7.

Concerning the promise of Salvation by Christ.

Immediately upon the Fall of *Adam*, God made a Promise of his Son, the Seed of the Woman, *Gen. 3. 15*. And afterwards often before the Law, made and renewed a Covenant with *Abraham*, and the Fathers, (called the Gospel, *Gal. 3. 8.*) concerning him, how all Nations (that is, all Believers) as well Gentiles as Jews, should be blessed; that is, justified and saved through and by him, *Gen. 12. & 17. & 22. Rom. 4 Gal. 3.* And therefore the Law that was given after, was neither intended, nor able to disannull the Promise (or that Covenant) nor to give Life and Salvation to any, *Gal. 3. Rom. 3. & 4.*

Concerning the Lord Christ, and those that are Redeemed by him.

1. The Son of God did often appear, both in the likeness of an Angel, and of a man, before and under the Law, *Gen. 16. & 22. Exod. 3. Ios. 5. Jude. 2. 1. & 6. 11, 14. & 13. 6. 22.* He was also clearly represented by many Types and Figures; by Men, sc. *Adam, Abel, Noah, Abraham, Isaac, Joseph, David, Solomon, &c.* The First-born, the First-fruits, Sacrifices, and by many other things, *Col. 2. 17. Rom. 5. 14. Heb. 8. 1. & 9. 11, 12.*

2. All the Prophets did clearly prophesie of him: and some of them in particular, that he should proceed from *David*, out of the Tribe of *Judah*, be born in *Bethlehem*, of a Virgin; yea the very time when he should be born was also foretold; and that he should be a Prophet, Priest, and King; a Judge and Saviour to his people; that he should Die, Rise up again, Ascend up into Heaven, sit upon Gods Right Hand, make Inter-

Intercession, give Gifts unto men, and come again to judge the world ; the fulfilling of which, the History of the New Testament doth plainly and fully shew ; so that there is a sweet and exact Harmony and Consent between that and the Old Testament herein, *Luke 24. 25, 26, 27. & 45, 46, 47. Acts 3. 18, 21, & i.e. 43. & 13. 39, &c.*

3. In the fulness of Time appointed and promised by the Father. God out of his own free and great love sent this his only begotten Son into the world, *Gal. 4. 4. Eph. 1. 10. John 3. 16. Rom. 8. 32.* And the Lord Jesus Christ out of the like love willingly came into the world, took upon him the Nature of Man (or the seed of *Abraham*) and the Form of a Servant, being made like unto his Brethren, and in all points Tempted (or Tryed) as we are, yet without sin ; yet being made sin, and a curse for his people, he dyed a shamefull and a cursed death, bearing as well the wrath of God upon his soul, as painful Punishment from men upon his body. *Eph. 5. 2. Phil. 2. 7. Hebrews 2. 14, 17. 2 Cor. 5. 21. Col. 3. 13. Matthew 26. & 27, &c.*

4. The Lord Jesus Christ, by dying and offering up himself as a Sacrifice to God the Father, through the eternal Spirit, hath perfectly satisfied for the sins of all that were saved before his coming in the flesh, or that shall be saved hereafter ; having also reconciled them to God his Father, and procured everlasting redemption for them, *Rom. 5. 9. Col. 1. 21, 22. Heb. 9. 12, 14, &c.*

5. All those for whom Christ dyed, for them he rose again, appeared in Heaven, and continually makes Intercession for ; which he doth not do for all, but for those that God the Father chose in him, and gave unto him to be his Body, his Church, his Children, Friends and Flock, *John 10. & 15. & 17. Heb. 2. Eph. 1.*

14. &c. And when mention is made of his dying for the world, 1 Tim. 2. 5. John 6. 51. 1 John 2. 2. &c. It is to be understood, as when Abraham is said to be Heir of the world, Rom. 4. 13. that is, of all Believers in every nation throughout the world, John 11. 51, 52. John 17. 9, 19.

6. There is no other Mediator between God and Man, but only the Lord Christ, nor no other Foundation can be laid besides him, neither is there Salvation in, or through any other, but in and through him alone; neither can any be accepted, justified, or saved (either in whole, or in part) by the Law, or by their own Righteousness and Works, 1 Tim. 2. 5. 1 Cor. 3. 10, 11. Acts 4. 11, 12. Rom. 3. 4, & 5. Phil. 3. 8, 9. Gal. 2. 16. & 3. &c.

Concerning Justification and Justifying Faith.

1. All the Elect of God were gathered into Christ, and their sins laid upon him, and he by his own Perfect and Personal Obedience, without them, made full satisfaction unto God for them and their sins, and they were accepted and virtually justified in him as their Head and Representer, before they did actually believe; as they were sinners in the first Adam, before they actually committed sins themselves; as upon the payment of the Debt by a Surety, the Debtor is as really and truly discharged, as if he had paid it with his own hand; and Christ their Surety being justified at his Resurrection (as the Apostle speaks, 1 Tim. 3. 16) must be justified also from that Debt which was theirs (for he had none of his own, Dan. 9. 26, 1 Pet. 2. 22, 24,) and so consequently they must be justified in him. Thus the Apostle plainly affirms — God was in Christ (i.e. at the time of his Death; for with

with reference to that doth the Apostle there speak) reconciling the world, (i. e. that World, as was mentioned before, whereof *Abraham was heir*; viz. the Elect, both *Jews* and *Gentiles*, Rom. 11. 12. 15,) not imputing to them their Trespasses; 2 Cor. 5. 19. so the same Apostle in another place, saith *Who shall lay any thing to the charge of Gods Elect?* (meaning hereby all the Elect, as well such as are to believe hereafter, as those who do believe already) it is God who justifieth, who is he that condemneth? it is Christ that dyed --- Rom. 8. 33, 34. And Christ prayed on Earth, as well for those that were to believe, as for those that were already Actually Believers --- John 17. 20. And all Elect Children that dye in their Infancy, must be so Justified from Original sin, for they cannot actually believe.

2. Notwithstanding that *Virtual justification*, which the Elect have in their Head Christ, as they are considered members of his Body, and Part of the Universal Church; yet the Scripture shews that there must be, after they are called by the preaching of the Gospel, a personal and (as I may call it) an actual Justification of every one that is to be saved, Rom. 8. 30, and that by Faith only, without Works, before God, Rom. 3. 23. --- 25. Rom. 4. 1, --- 5. Yet that Faith which justifies, cannot be alone, but is accompanied with good Works, which justifies Believers before Men, and manifests their Faith to be a True and living Faith, James 2. 17, 18. as the Fruits of Trees do shew the nature of them, but are no causes of their Root, Life, or Growth.

Justification is wholly of Gods Grace, through the Redemption, Righteousness, and Blood of Jesus Christ, Rom. 3. 24, 25. whereby those who truly believe in him have all their sins forgiven, which will never be imputed, nor remembred against them

them any more ----- *Romans 3. 22, 26. Hebr. 10. 14. 17.*

True Faith also, by which the soul looks on Christ, takes hold on him, receives him, becomes one with him, and whereby Christ dwells in the Hearts of Believers, is the gift of God, *John 6. 44, 65. Eph. 2. 8. &c 3. 17.*

Concerning the Spirit of Adoption and Regeneration.

1. All those that truly believe, God gives unto them Power (or rather as the word *ξυνα* signifies, Right or Priviledge) to become his children, *John 1. 12.* and they receive the Spirit of Adoption, by which they are led, and enabled to come with confidence and boldness unto God, and to call him Father, through Jesus Christ, *Rom. 8. 14. 15. Gal. 4. 5, 6.* The spirit it self also dwells and abides in them, as the chiefest evidence of their being the children of God, --- *John 14. 16, 17. Rom. 8. 16. 1 John 4. 13.*

2. Regeneration, Sanctification, and Repentance; (which are the same in effect) is a renewing of the Heart, and a subduing and cleansing of the Power and Filth of sin, with a quickning of the soul to live like Christ; these are absolutely necessary to salvation, *John. 3. 3, 5. Rom. 6, &c.* Yet these also, as well as Faith, are the gifts and works of God, which he giveth through and for the sake of his Son, and works by his Spirit in those whom he intends to save, *Ezek. 36. 26, 27, 28. Acts 11. 18, &c.*

3. No man (much less all men) hath by nature, or before his conversion, either the Spiritual light, or true Faith, or Christ, or his Spirit in them, or a will or love to that which is spiritually good, or power to come to Christ, or to be subject to his Law and Will, but

but by nature and before conversion, the best are blind, unbelieving, without Christ, and without the Spirit, unwilling, wilful, weak and wicked, John 3. 5, 6. Rom. 5. 6. &c. &c. Eph. 2. 1, 2, &c. Yet sinning against the Light and Law of Nature, and not worshipping God according to what is revealed of him, by the works of Creation, they are left inexcusable, Rom. 1. 20, 21.

*Concerning Redemption from the Curse of
the Law.*

All true Believers are really and actually redeemed from the Curse and power (or Dominion) of the Law, and are under Grace, or the Blessings, Promises, and Privileges of the Covenant of Grace, both Temporal and Eternal, --- Rom. 6. 14. & 7, 4, 6. Gal. 3. 13. On the contrary, all Unbelievers and wicked persons are, and remain under the Law and Covenant of works, Gal. 5. 4.

Concerning the two Covenants.

From the beginning of the world there have been two Covenants in being, viz. The Covenant of Grace, and the Covenant of works, called the Law and the Gospel; and all and every person in the world have been and are under one of them; the first requiring the Obedience of works, the other the Obedience of Faith; and these are the conditions of the two Covenants, Rom. 10. 4, 5, 6, 7, 8, 9, 10 II. Heb. 8. 7, 8. &c. & 10. 15, 16, &c. 22.

Concerning Perseverance in Grace.

Those that do truly believe, and are once in and under the New Covenant; and in the true grace of God, as the Apostle speaks, *Rom. 5. 2.* cannot absolutely fall and utterly perish, for they are passed from death to life, *John 5. 24.* they are in Christ and God the Fathers hand, *John 10. 28, 29.* they have the Spirit abiding in them unto eternal life, *1 John 3. 24.* they sit together in heavenly places in Christ, *Eph. 2. 5, 6.* and he makes intercession for them, *John 17. 20.* and the Decree, Oath, and Promises of God are sure to all the seed, *Rom. 4. 16.* that they shall not depart from God, *Jer. 32. 40.* *1 John 3. 9.* and that he will never leave nor forsake them, *Heb. 13. 5, 6.* and that he or every one that believeth, shall be saved, *Mark 16. 16,* and shall not come into condemnation, for there is no condemnation to them that are in Christ Jesus, *Rom. 8. 1.*

Concerning assurance of Salvation.

i. Believers are to be exhorted to make their calling and election sure, *2 Pet. 1. 10.* and this they may certainly attain unto, for God hath promised it, Christ hath prayed for it, and many of the Saints have attained unto it, *1 John 2. 3, 5. & 3. 14. &c.*

2. Though there are many signs and evidences of the truth of grace, laid down in the Scripture; and such as Believers may find in themselves; as, Love to God and to his people; respect to all Gods Commands; and hatred to, sorrow for, and power against all in-bred corruption, &c. Yet the chiefest and most undoubted evidence is the spirit it self; *1 John 3. 24. & 4. 13.* and the Witnesses and Sealing of it, *Rom. 8. 15.* *Eph. 1. 13.* which Believen

Believers have most commonly after they believe, and not at their first believing, Gal. 3. 14. and there may be a true Faith mingled with much Doubting, Mat. 14. 31. and many of the children of light may walk in darkness, and be ignorant of their state, Isa. 50. 10. Yet such bruised Reeds God will not break, nor quench such smoaking Flax, (i. e. such weak and Doubting Christians, or their Faith) till he bring forth Judgment into victory, or help them to overcome, Mat. 12. 20, 21.

3. It is possible also, that such believers as have attained unto a full Assurance, may afterwards (either through the hiding of Gods countenance for Tryal of them; or by falling into some great sin, or by some sore and violent temptation, or through their Remissness in Religious Duties, or the like) have their Assurance darkned, shaken, and weakned ; and thereby their Souls may be much troubled and discomfited, Psal. 30. 7. Cant. 2. 1, 2. & 5. 2, 3. &c. yet in their darkest and most doubting condition, they cleave unto the Lord, remember his former dealings, acknowledge these doubts to be their Infirmities ; and they find and feel some workings of the Spirit and Grace within them, and still continue in Prayer and other Ordinances, waiting upon the Lord till he return unto them, revive them, restore the joy of his Salvation, and settle them in their old Estates. as he hath promised. For this read Psal. 22. & 51. & 77. throughout Lam. 3. Isa. 8. 17. & 50. 10. &c.

Concerning Growth and Perseverance in Grace.

1. Those that have true Grace, whether little or much, they should labour to grow therein, and to add one Grace to another, going from Strength to Strength,

perfecting holiness in the fear of God, and still pressing after the things that are before, endeavouring to be holy, Merciful, and Perfect, as God is, and to walk as Christ walked, 2 Pet. 1. 8. & 3. 18. Phil. 3. 11. --- 14. 2 Cor. 7. 1. 1 John 2. 6. &c.

2. Though there is to be a pressing after perfection, as also an attaining unto it in some sense, as Perfecton of Justification, and of the Truth of Sanctification ; and likewise comparatively some attain to more Grace than others, who are called ~~perfect~~, or Perfect, by the Apostle, 1 Cor. 2. 6. Phil. 3. 15. Heb. 5. 14. yet the best of Gods people, whilst they are on earth, have sin in them working in their Members, and they offend in many things ; knowing also, and doing but in part (as the Apostles themselves acknowledged Paul, Romans. 7. James, Jam. 3. 2. John, 1 John 1.) and they that say they have no sin, but are perfect (or without sin) they will be found perverse (as Job saith, c. 9.) and they deceive themselves, and the Truth is not in them, 1 John 1. 8; 10.

3. As there is a growing in Grace, so there is a severing, and continuing, and holding on and out, in the Will, Way, and profession of Christ unto the end, without turning to the right hand, or to the left ; and without back-sliding, or halting between Opinions, or being formal and luke-warm in Religion ; But striving against sin, and seeking to overcome through many sufferings, and to run our spiritual Race, till we finish our course : for to such doth Christ promise the Crown of Life, and in his grace and strength alone we must overcome ; and therefore must always depend upon, and humbly implore his help, who is the Finisher, as well as the Author of our Faith, that we may be able to withstand all evils, and to stand compleat in the will of God, being not high minded, but fearing ; nor doubtful-minded, but believing, Matthew 24. 13. Rev.

Revel. 2. 10. & 3. 11, 15, 16. *Heb.* 12. 1, 4.
Pbil. 4. 13. *Colos.* 4. 12. *Rom.* 11. 20. *Luke* 12.
 19, 32.

Concerning Good Works.

1. They that do believe, and are Gods workmanship created thereunto, are to be careful to maintain good Works ; which tend to the praise and glory of God ; and the good and profit of men ; and are also (as was intimated before) evidences of a true and lively faith in God, and of our love both to God and Men, *Mat.* 5. 16. *Eph.* 2. 10. *Tit.* 3. 8, 14. *Iam.* 217, 18, 22. *John* 14. 21. 1 *John* 3. 17. *Gal.* 5. 6.

2. Those works only are to be accounted good works, which are commanded by God, and agreeable to his Word ; and not such as are devised and esteemed by men only to be so : and to offer unto God any thing in his service which he requires not, is abominable to him, and Unprofitable and Sinful to them that do it; *1 Kin.* 11. 7. *Ier.* 32. 35. *Mic.* 6. 6, 7, 8. *Mat.* 15. 9. *Col.* 2. 20. --- 24. *Tit.* 1. 14.

Concerning Baptisme.

1. Outward Baptism, or Water-Baptism, is a solemn significant dipping into, or washing with water the Body in (or into) the Name of the Father, the Son, and the Holy Ghost only, *Mat.* 28. 19. It signifies the Death, Burial, and Resurrection of Christ, also the spiritual cleansing and washing of Justification, and Regeneration (or Sanctification) together with the Baptism, or pouring forth of the gifts of the Holy Spirit, *Rom.* 6. 3, 4, 5. *Col.* 2. 12. *Heb.* 10. 22.

2. Though Baptism be not absolutely necessary to salvation, yet being commanded by Christ, it is the duty

duty of all professing and visible Believers; and penitent persons: Men and Women, to be Baptized once, and that upon the first Believing and Conversion, and before they enter into a particular visible Church, or partake of the Lords Supper: *Acts* 2. 41, 42. Yet it is not Baptism, but an interest in Christ, that gives any a Right to either: Neither is it the proper work of Baptism to conferr or work grace, but to seal, confirm and encrease it, *1 Pet.* 3. 21. much less are all those that are Baptized true believers and saved, *John* 3, 3, 5. *Acts* 8. 13, 23,

3. But in this of baptism, as in many other cases, difference in perswasion and practise may well consist with Brotherly love and Christian communion, see *Phil.* 3. 15. *Rom.* 14, &c.

Concerning Churches and Church-Assemblies.

1. It is a Gospel-Ordinance for Saints to gather themselves together into Christian societies, or particular Churches, that they may the better perform such duties as they owe unto the Lord, and to one another: and it is the duty of all believers, if possibly and conveniently they can, to joyn themselves unto some such Church, and being joyned, to continue members thereof, unless some necessary and good reason occasion the contrary; and then to depart with consent of the Church of which they are members, *Cant.* 1. 7. 8. *Acts* 2. 47 & 9. 26, 27, 28, &c.

2. The particular visible Churches under the Gospel did not consist of whole Nations, Countries or Cities; nor of the generality and Multitudes of either, but of such Companies (many or few in them) that did receive and profess the Doctrine of the Gospel, were converted and called to be Saints, separated from the world

world, both its sins and services ; and united and given up to the Lord, and to one another, to live according to the will of God in all things, *Acts* 5. 12, 13, 14. & 17. 4. &c. 19. 8, 9. 1 *Cor.* 1. 2, &c.

3. Such particular Churches had, and still have distinct power, each within it self, of admitting and ejecting members, of choosing their own Officers, and of ordering all other matters relating to the Church: and none of them, nor their Officers were charged with the errors and evils of others, unless they were among themselves guilty of the same ; neither have any of them, or their Officers any power over any other Congregation or Members ; yet as those particular Churches are parts of the Universal Church or body of Christ, which is his fulness, so they are all to be helpful to one another, and to walk by one and the same Rule, *Acts* 6. 5. & 14. 23. 1 *Cor.* 5. 12. *Rev.* 2. & 3. *Phil.* 3: 15, 16. &c.

Concerning Church Officers.

As Christ hath given extraordinary and ordinary Officers, as Apostles, Prophets, Evangelists, Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, and for the edifying of his body (or Church) in general ; and this without any limitation of Time, *Eph.* 4. 11, 12. 1 *Cor.* 12. 28, 29. so, for the feeding, teaching, ruling and ministering to the poor and sick of the Church, the Lord hath appointed Elders (or Bishops) which in Scripture language are all one, *Acts* 20. 17, 28. *Phil.* 1. 1. *Tit.* 1. 5, 6, 7. and Deacons (and Deaconesses) or Widows, *Rom.* 16. 1. 1 *Tim.* 5. 9, 10. with other Helps, who are to be chosen by the Churches themselves, and ordained as formerly they were, either by Apostles, or some appointed by them,

his Evangelists, or by some Teachers in those particular Churches, 1 Tim. 4.14. 2 Tim. 2.2, Tit. 1.5. 1 Tim. 5. 21, 22, &c.

Concerning the Lords Supper.

The Lord Christ also instituted and ordained for his Church and Disciples onely, that especial Ordinance called his Supper, or the Communion of his Body and Blood, to put them in remembrance of his Death, till he came again ; and to confirm that spiritual Union and Communion they have with him, and as an ordinance to convey more Grace unto their souls; And this, together with Baptism are, and may be accounted (though not so called in Scripture) Gospel-signs and seals of the Covenant of Grace ; as Circumcision and the Passover were before unto the Jews, Mat. 26.26,27,28,29.1 Cor. 10.16.&c 11.23,24,25,26. Rom. 4.11. Col. 2.11,12.

2. The command and example of Christ and his Apostles, are to be observed both in the giving and receiving of this ordinance : After the Bread and Wine are Blessed (or set apart, and a Blessing sought on them) The Minister is to take both of the Bread and Wine himself, and to give of both kinds to the Disciples or Members of the Church, sitting or leaning, Mat. 26. 20, 26. But to give it privately to persons upon their sick beds, or to keep back the Wine from the People, or under pretence of humility to give it unto the Congregation kneeling, are contrary to the Institution of Christ, see Acts 20.7. 1 Cor. 11.20,23.

3. As the true Churches and Disciples of Christ should often partake of this ordinance, so those that are without Christ, his Covenant, and Church ; who are ignorant, unbelieving, and ungodly, have no right thereto at all : and Christ forbids to give holy things to such,

such ; and they that eat and drink the same unworthily do both profane and pollute the Name and Ordinance of God, and eat and drink damnation to themselves, not discerning the Lords Body, *Acts* 2.42, &c 20. 7. *1 Cor.* 11. 25, 27, 29, *Mat.* 7. 6.

Concerning Preaching and Prophecyng.

1. Preaching of the Gospel, or Evangelizing, which is to be to all Nations, and to every creature, is to be performed by such as are gifted, called, and sent, either immediately by Christ (as the Apostles, and seventy Disciples were) or by his Church, *Acts* 13, 1, 2, 3. or, in case of Persecution, by such as are scattered Members, to whom God may open a door for the preaching of his word, to such as want the same, *Acts* 8. 1, 4, & 11. 19 20, 21.

2. Prophecyng is another Gospel-Ordinance; which is either a fore-telling of some future things by divine Revelation, which is an extraordinary and peculiar gift of God, yet promised, *John* 16. 13. and given to several in Gospel-days ; *Acts* 11. 27. & 21. 9, 10. *1 Cor.* 14. 26. *Eph.* 4. 11. or else it is a speaking unto men to edification, and exhortation, and comfort ; or a teaching of believers to observe all things that Christ hath commanded : which is a distinct thing from Preaching, though of the same Nature, and doth more properly and peculiarly belong to the Church, and those that are within, as the other doth to the world, and those that are without, *i Cor.* 14. 22. *Mat.* 28. 19, 20. compared with *Mark* 16. 15.

Concerning Prayer.

Prayer is a special part of Gods worship, being a pouring out of the soul in confessions, supplications, and thanksgivings to God through Christ, by the help of his spirit, *Eph. 6. 18. Jude v. 20. 1 Tim. 2. 1, 8. &c.*

2. Though that most excellent and comprehensive perfect Prayer, that Christ taught his Apostles, i. Directory and Rule to Teach Believers to pray accordingly; and likewise that very Prayer may be used *Verbatim*: Yet Christ did not impose it upon them, nor tye them thereto, neither did Christ or his *Apostles* ever ordain or impose any other form: much less then should any other Persons usurp this authority over the Church and people of God; and therefore all such as make, enjoyn, or observe such humane Forms, follow the Traditions of Men, and not the Word of God, see *1 Cor. 11. 1, 23. 2 Cor. 1. 24. Mark 7. 6, 7, 8.*

Though the Prayers of Unbelievers be abominable to the Lord, because of their sins, and their being out of Christ; yet it's their duty to pray, and it is lawful for believers to pray where Unbelievers are present: we find our Saviour himself and many of his Saints, using divers gestures in prayer, as kneeling, lying on the face, standing; all very lawfull and acceptable, if the heart be filled with true faith, love, sincerity, humility, and zeal to God.

*Concerning singing of Psalms, Imposition of Hands,
and other Gospel ordinances, not yet
repealed.*

1. Singing of Psalms (particularly Scripture-Psalms) Hymns, and Spiritual songs, is a continued Gospel-ordinance, and duty; and to be performed by all, but especially in the Churches, *Mat. 26. 30. Eph. 5. 18, 19. Col. 3. 16. &c.*

2. Laying on of Hands, is one of the Principles of the Doctrine of Christ, and a Gospel-ordinance, practised in the primitive times, (and not yet abrogated, as appears by any Scripture) being used upon those that were sent out of the Churches to preach the Gospel, *Act. 13. 3.* or upon believers after their Baptisme, in order to their receiving the Holy Ghost or the gifts thereof, *Act. 8. 17. & 9. 17. & 19. 6.* or else for the healing of the sick, *Act. 28. 8. &c.*

3. Visiting of the sick, and for the elders to anoint them in the name of the Lord, is a Gospel Ordinance and not repealed, *James 5. 14, 15.*

Concerning Excommunication.

Another Ordinance continued in the Time and Churches of the New Testament, is a power given by Christ to deal with such members as walk disorderly, *2 Thes. 3. 6.* that refuse to hear the Church, *Mat. 18. 17.* commit some scandalous sin, *1 Cor. 5.* or deny and destroy the Faith or Fundamentals of Religion, as the Resurrection, &c. *2 Tim. 2. 16. 27, 18. & 1 Tim. 2, 20.*

2. The Ordinance is to be solemnly performed in the name of Christ, by the whole Congregation (yet mini-

ministerially by the Officers thereof) and according to the nature of the offence, whether by Admonition without Ejection, 1 Thes. 5. 14. or Ejection and casting out, till repentance manifests it self in the excommunicated Person, and then he is to be restored, 1 Cor. 5. with 2 Cor. 2. 6, 7, 8. or else in utter and absolute excommunication, and rejecting of the Person, till the coming of Christ, 1 Cor. 16. 22.

Concerning Magistrates and Rulers.

1. Magistracy is an Ordinance of God, and Rulers or Magistrates (whether supreme or subordinate) are Gods Ministers, Reigning by, under, and for him, entrusted with the sword of Justice, for the encouragement and praise of such as do well, but a terror to evill works, or a revenger, and executor of wrath upon those that do evil, Rom. 13. 1, 2. 1 Pet. 2. 14. 1 Tim. 2. 2. Prov. 8. 16. 17. 2 Chron. 19. 6.

2. The most High God, who is King of Kings, and Lord of Lords, who ruleth in the Kingdom of Men, and giveth it to whomsoever he will, he exalteth and pulleth down, altereth and removeth Kings and other Rulers at his pleasure, Psal. 75. 6, 7. Dan. 4. 35. 2 Chron. 11. 4. 2 King. 9. 3, 6, 7. sometimes giving bad Rulers, and at other times taking away such as are good, in a way of Judgment, for the sin of a people, 1 Samuel. 8. 16. 19. Hosea 13. 11. 2 Chronic. 34. 28.

3. Though the worst Rulers do not Reign without the pre-science and permission of God, yet such Governors as rule contrary to the revealed will of God, and to the true end of Government. do rule without Gods approbation, and are accounted by him as no Rulers, Hosea 11. 4. Ezek. 34. 5. 10, 21. Jer. 5.

And some of them are said in Scripture to have their power with, and to exercise it for the Beast, and therefore are called the horns of the Dragon, and of the Beast, (*Daniel 7. 20. 24. Revel. 13. 1. Chap. 17. 3. 16.*)

4. As it is unlawful for Rulers to command any thing that God hath forbidden, and to compell men to obey the same, or to forbid any thing that God commands; so it is lawful for the servants of God, to disobey such commands, *Dan. 3: 18. chap. 6. 10, 11. Acts 4. 19, 20. chap. 5. 29.*

Concerning Antichrist.

Though there were many Antichrists in the Apostles time, *1 John 2. 18.* yet there was one in a more special manner to come after those days, who is called the Antichrist, *1 John 2. 22.* the man of sin, *2 Thes. 2. 3.* the Beast, the false Prophet, and the Destroyer, *Rev. 13. 6. 9. 11.*

2. This Antichrist is one that sits in the Temple of God, assuming and exercising power above those that are called Gods (above Magistrates) *2 Thes. 2.* who beareth the woman or the Harlot, the City *Rome*, which was built upon seaven hills, *Rev. 17. 3. 9. 18.* who, under pretence of being for Christ, doth indeed fight against him, and destroy his true Worship, *Rev. 13. 7. 11.* who deceive the world by his miracles and lying wonders *Rev. 13. 13, 14. 2 Thes. 2. 9.* whose reign was to begin at the fall of the Roman Empire, *2 Thes. 1. 6, 7;* where together with him True Kings were to arise out of that state, and is to give their power to him, *Rev. 17. 12, 13.* All which since it is exactly, faithfully and literally agree to the Pope of *Rome*, we may say concerning him, Is this the Antichrist that is to come or may we look for another.

the tyde of antiquitie in his owne made to shew
that the true Believers of his time were
not to **Concerning the conversion and calling**
of the Jewes.

Though the Partition Wall between Jewes and Gentiles was broken down by the Death of Christ, Eph. 2. 14. 15. and now all true Believers both Jewes and Gentiles are brought into our Fold and special Fellowship, John 10. 16. chap. 11. 51, 52. Eph. 2. 16, 17, 18. Yet is the generality a body of that Relation, the Jewes, for their unbelief, hardness of heart, rejecting of Christ, and disobeying the Gospel, were rejected and scattered; so for the sake of their Fathers Abraham, Isaac, Jacob, David, and for the fulfilling of the promises made to them. The Jewes shall yet before the end of the world, be generally converted and reconciled to God (Rom. 11. 25, 26. to the 31.)

2d. Their conversion will be both a strange and a sudden thing, and therefore is often called and compared unto the Resurrection from the dead, and to a Nation born in a day, Ezeik. 37. Is4. 66. 8, 9.

This glorious and great work of their conversion will be wrought in an extraordinary way, as their deliverance out of Egypt was, Mic. 7. 15. Is. 11. 16. and seems to be by the appearing of the Son of Man, or of the sign of the Son of Man, in the clouds of Heaven, Zech. 12. 10. with Rev. 1. 7. Mar. 24. 30, 31.

4. When the Jewes are thus called many others will lay hold upon them and joyn with them, because of the miracles and the appearance of God among them, Zach. 8. 21, 22, 23.

5. They

5. They shall return out of all lands where they are now scattered into their own Countrey, as they did out of Egypt and Babylon, *Isa. 11. chap. 2. 7. 13.*
 13. they shall re-build the City Jerusalem, *Jer. 30. 18. verse 31, 38, 39, 40.* and shall dwell there and their posterities therein, and in the Land of Judah, *Zach. 2. 12. chap. 8. 7, 8. chap. 12. 6.* and they shall partake in an eminent manner of the spirit, and of his graces, *Ezekiel 39. 24. Zach. 12. 10.* and be abundantly blessed with all co-eternal blessings. The first and chiefest power upon earth will be exercised by and among them. To the astonishment and destruction of their enemies, *Micah 4. 8. chap. 7. 16. Acts 7. 1. 6.*

*A Short Appendix to this Confession of Faith, or
Signs of a True Believer.*

1. **H**e is one that hath had clear convictions of sin especially his master sin, and unbelief also of the want and worth of Christ, and of punishment for sin, as the due desert of sin, *John 16. 8.*

2. He is unbottomed and broaken off from himself, he hath no confidence in himself (his birth education, parts, performances) and best works are impure in his own sight, *Phil. 3. & 3. 1say 6. 4 & 6.*

3. He is hardly brought to believe, he hardly believeth that he doth believe, and hardly castt away his confidence when he doth once truly believe.

4. He prayeth to God most against his dearest and master

master sin, and praiseth God most when he hath pow-
er against ir.

5. He never repents for any sin forsaken, or good
he hath done, or Affliction he hath suffered by
Christ.

6. In reading of Scripture he observes what help
on his holiness, and teacheth self-denial, as well as what
increaseth knowledge.

7. He cares not what he hath, whether he go-
eth, what he suffers with Christ, and without
Sin.

8. He is one that resolves to follow Christ through
every condition, yet much suspects and fears he shall
not be able to hold out.

9. He seeks and prizes holyness, to serve God him-
self more than happiness hereafter.

10. Above all care, he bends himself to keep from
his Master Sin, 2 Sam 23. 24.

11. He neglects not his duty though he knows their
great danger in doing it, Dan. 6. 10.

12. He is one that is careful to lay in, and to get
true grace in his heart as well as in his profession,
like the wise Scribe, Matthew 13. and wise virgin
Mat. 25.

13. He cleaves to the Lord and follows him in
the worst of times, when others forsake him, in
crying Hosannah to day, and Crucifie him to mor-
row.

14. He takes patiently and thankfully the harsh
words and the hardest dealings from God, 1 Sam. 3.
18. 2 Kings 20. 9. 19. Job 1. 14.

15. He is much affected with, and afflicted for the suf-
ferings of the godly, and sins of the wicked as David,
Jerom, Lot, Paul.

16. He is one that when recovered out of his
back-sliding, remembers his former good condition

with praises more to God, and hatred more to sin, *Hes.*

1. 7, 14, 2, 3.

17. He seeks and esteems sincerity more then any furnishing gifts, and prizeh plain and poor Saints that are honest and upright, more then those that hath parts and wealth, if less sincere.

18. He devoteth himself more to Gods fear, and desirereth grace for gracie sake, *Neb.* 1. 11.

19. His chief delight is amongst the Saints, especially those that excell in virtue.

20. He is one that upon the least apprehension of Gods withdrawing from him, that seeks God the more earnestly.

21. He is one that upon every new mercy received is with new thankfulness delighted.

22. He hath such pity for perishing people, that he cannot but weep at the sense of their ruine, *Luke* 19. 41.

23. He is one that prosperity doth not lift up, nor adversity cast down.

24. Every company is burthensome to him that is not designing Gods glory.

25. The longer he is acquainted with Christ, the greater is his affection to Christ.

26. He is one that knows the voyce of Christ, and will hear his voyce only, *John* 10. 4, 5. *John* 4. 6.

27. He is one that lays the sins of Professors so much to heart, that it makes him walk sadly.

28. He is one that prays at his first conversion, *Acts* 9. 11. God hath no Still-born children.

29. He is one that upon self suspition doth greatly desire to be searched, and doth earnestly search himself that his work may be of God approved, *Psal.* 77. 6. *Psal.* 139. 1.

30. Under deep distress or languishing, Gods promises

smiles are then most pretious to him.

31. His faith helps on his holyness, and his holyness holds up his faith:

32. Wherever he goes he carries a constant jealousy with him over his heart, proving its affectednesse to God and goodness.

33. He hath a soft, circumcised new heart, and is a new creature, *Ezekiel 36. 26. 2 | Corinthian 5. 17.*

34. The peace of Christs house is the chief joy of his heart.

35. He is more afraid of the hell in sin than the hell after sin.

36. He doth never resolve to goe on in any known sin.

37. He is one that had rather dwell in a Cottage with the humble, then in a pallace with the ungodly.

38. He respects all, and rejects none of Gods commandments.

39. He often asks his heart, what am I? what a doing? whether a going?

Some

As an Appendix to his Confession of Faith
you have here 12. brief Arguments con-
cerning Believers Baptism, which were
bles'd to the satisfaction of a Doubting
friend (upon that subject) to whom he sent
them.

1. Because God commands, *Act. 2. 38.* and
Bro. 48. and *22. 16.*
2. Because of the promises made to this Ordinance,
and to them that submit thereto, *Matt. 16.*
16. Act. 2. 38.
3. Because thereby they imitate Christ and his Ap-
polites, *Matt. 3. 13.* *Luk. 3. 21. 23.* *Act. 9. 18.*
4. Because it is one of the Principles of Religion,
Heb. 6. 1. 2.
5. Because it is part of righteousness, and practising
it is part of fulfilling righteousness, *Mat. 3. 15.*
6. Because of the signification of it, signifies.
 1. Jesus Christ's death, burial and resurrection,
and our justification thereby, *Rom. 6. 3. 4.* *Mar. 1.*
5. Act. 22. 16.
 2. Our putting on of Christ *Gal. 3. 27.*
 3. Our Sanctification is mortification and vivi-
cation, *Rom. 6. 2. 5.* *Col. 2. 12.*
 4. The Baptism of the spirit, or the gifts of the
Spirit, *Act. 1. 5.* *Tit. 3. 5. 6.*
7. Because it is a Seal of the Covenant of Grace,
coming in the room of circumcision, *Col. 2. 11,*
compare with *Rom. 4. 11.* This such as are for Infants
Baptism acknowledge.
8. Because it was and still should be a badge of
Christianity, and a discriminating character of saints,
and believers, from the world and unbelievers, *Act.*
10. 47. *1 Cor. 15. 29.*

Because

g. Because it is a concomitant of faith and faith, and it ought not to be separated, Eph. 4. 5. Alt. 8.

12.

19. Because not to be baptiz'd is a rejecting of
the Counsel of God, *Luke 7. 30.*

¶ 2. Because it is one of the uniting Bands that joyns the body together, and one of the Churches breasts that nourishes her Children, 1 Cor. 12. 13. Col.

12, 19. Can. 4, 4, C, 8, 8.

12. Because it is previous and antecedaneous
to Church-communion and to the orderly partaking
of the Lord's-Supper; *Acts* 2. 41; 43. 9, 18, 26. 27,
28,

To which might be added the general opinion of both ancient, and modern Teachers, and Churches as appears in their Confessions of Faith, and other writings.

Neither is there any prohibition of reiterating the Ordinance (especially if there be any deficiency, in the first reception of it, and that essential too in Infant baptism), consider Mar. 3. with 2. 14. & 15.

3.5a $\frac{1}{2} \cdot \frac{1}{2} = \frac{1}{4}$ $\frac{1}{2} \cdot \frac{1}{2} = \frac{1}{4}$ $\frac{1}{2} \cdot \frac{1}{2} = \frac{1}{4}$ $\frac{1}{2} \cdot \frac{1}{2} = \frac{1}{4}$

Some gratiou's Experimental and very
choyce Sayings, and Sentences, col-
lected out of his Papers.

Saints should fear every Sin, but no Suffer-
ings, *Psal. 4.4. Rev. 2.10.*

There is a Guilt that Saints may commu-
nicate to others, and contract from others, both to
be removed by new Acts of Faith and Repen-
tance.

It is a great ease to, and unburthening of the Soul,
to confess Sin sensibly, humbly, brokenly, and with
honesty to it,

It is the property of a true Christian to justify
God, and to judge himself under the greatest af-
flictions.

It is and should be the care of a Christian, not to
to suffer for Sin, nor Sin in sufferings.

Account the least Spiritual things, better than
the greatest, and best outward, and Temporal
things.

There is no real Bondage but what is either from
or for Sin.

Christians will sooner overcome their outward
enemies by praying for them, than by praying a-
gainst them,

Bad times well improved, are far better than
good times, not redeemed, or mispent.

Shut thy Eyes from beholding, thy Ears from
scribg, and thy Heart from entertaining Sin.

All Christians must be brought into the Fire before they will be brought to close, for it is impossible to joyn cold Pieces, or one cold, and another hot,

He that is willing to part with his dearest Lust, will be willing to part with his dearest Life also.

A Christian will have but little comfort to suffer for that which is but a Notion in his Head, and not a settled truth in his Heart, yet:

Note that the lesser the Truths are, which Christians do suffer for (if rightly) the more there, Love doth appear to Christ therein.

Gods Millions or least things, are better then the worlds Mountains, or greatest things.

The Saints are to bear a threefold Testimony, to and for Christ, and his Truths, Breath testimony, Life testimony, and Blood testimony.

Speaking Words, maintaining Opinions, and the outward performing of Duties, and partaking of ordinances are but the least things in Religion.

I never trusted Christ but I found him faithful, nor my own Heart but I found it false.

Let Gods hiding thy infirmities and secret sin from thy Enemies, make thee the freer and wiser to confess them unto him.

Learn to know sin to disallow of it, despise it, overcome it inwardly, and to put it from thee to fear its return, and to be more estranged towards it, more watchful to avoid Temptations, and will to shun occasions, that lead to it.

The Strength of all Corruption sometimes appears in one, and do but overcome your master sin, and you overcome all.

The power and strength of Corruption is but seldom known, to wit when Temptations, Opportunities, and occasions of tryal come.

That Soul doth grow empty, that is always led

ting out, but not careful to lay in,

Let Professors take heed least they be alwayes
wooing Christ, and yet never married to him,
of being Concubines and not Queens, Cant. 6. 8.

Lay in, lay up, lay out for Christ.

Remember that you shall shortly reach Immortal-
ity, but never Eternity.

Make Christ your all, and you will be sure to
lay down your self, all

Consider that when you are not assaulted with
Temptations, *Satan* is damming, and pounding, and
and he will suddenly draw up his Sluice and let loose
upon you.

Satan doth not (like God) warn before he strike,
Christ work is Wages, & his service perfect freedom,
The Love of the Master, the sweetnes of the
Service, and the greatness of the reward are
sufficient encouragements to serve Christ.

A Christians security and safery is in doing his
duty, and he should study his duty more then his safery,

He that loves not Christ more then his Lost or
his Life, is like to lose Christ, and his Life, but he
that loves Christ more then his Life, shall be sure
to save, and keep both.

Strive greatly to have, and to exercise a good
Conscience towards God, and Men, and commit
thy Soul, Life and Cause to the Lord, and to ex-
pect the worst of Men, and the best of Christ.

Christ is unto the Soul as the Loadstone to the
iron drawing it to it self, or the Crystal to the other
stones, putting Beauty, and Lustre on them.

A Christian beholds Christ in the deepest Afflic-
tion, as well as in the most spiritual Ordinance.

Corruptions are like Worms in the Maw, or Sco-
uch which will eat through the Soul, unless scat-
tered, killed and purged out.

The only way sometimes for a Christian to avoid the force of Temptation, is (Souldier Like) to fall down on his face when he sees the Cannon, or Musket fired against him.

Make haste to do thy work, Christian, and God will make haste to give thee thy Wages.

Thou must dye once whether thou suffer or no, and thou canst dye but once if thou suffer.

The sins of Saints are new sufferings to Jesus Christ, and the sufferings of Saints are the Wounds of Christ.

Reading the Scriptures helps Meditation, Meditation Prayer, and Prayer every good work.

Men may come too late to God, (when the Door is shut) but God never comes too late to Men.

Let the Child be contented to take the Breast, the Mother will give it, and then it shall have both, so be contented with what Christ gives you, and you shall want nothing.

To see the want of Grace is much, the worth of Grace more.

Tis hard to get Grace, hard to get assurance of Grace, hard to use it, and not abuse it.

Tis very hard to behold our own Gift without Pride, and the Gifts of others (if they excel ours) without Envy.

Do not commend thy Friend, nor discommend thy Foe too much, least thou be judged to be partial.

He commands most and best, that commands in Love, Humility and Self-denyingly.

He hath not learned to rule, that hath not learned to obey.

An even through Paced, Self-fearing, Heart melting Christian is always best.

The world is a great nothing, deluding the bad, flustering, and distracting the good.

Satans works more upon men by sleight then by might, avoid his cunning, and thou wilc avoid his cruelty.

Hypocrites Hearts are like stinking Ponds wherein Frogs live, and Fish dye, Lusts feed, and Grace (if it were there) starves.

The Devil is like the Turkycock, (or Crocodile) if you turn upon him he will fly from you, but you fly from him, he will pursue you.

It is better sometimes to sleight the Devil then to fight him.

Thoughts of our own death will tend much to deaden sin.

God hath set the Tongue between the Brains, and Heart, that it may advice with both, and within two Guards to keep it in, and yet it is un-
July.

Prayer is a good preparative to suffering, when Christ had prayed he went out to meet Judas, Job. 18. 4.

Ruffling opinion sowing and Church railing Per-
sons and Professors, have commonly more Self then Grace.

It is the duty of a Christian to suppress and search himself, when he doth not know Evil by himself.

Christ and Sin are most magnified in the Eyes of Believers in their afflictions, but in a different man-
ner and to a different end, and then Christ is most desired and Sin most despised.

A Christian should earnestly desire that his sin might sit in a white Cloud, and that he might go out of the World, as a Perfume, and not as a Smell.

The holy Law of God teaches a Man to see his own Deformity, and requires from him a Con-
formity,

Sin is like a Sleepy Lion in the Soul which Temptation soon awakens.

Christ puts most of his Oyle in broken Vessels, in broken Hearts, there is most Grace and best Repe.

The less a man strives for himself, the more will Christ strive for him.

Oh my Soul look for death hourly, long for it greatly, prepare for it carefully, meet and welcome it joyfully, for it is Christs part to direct his Spouse (the Soul to him) and thy Freind that comes to set thee at liberty from thy sins, discharge thee from thy Prison, dismiss thee from thy Debts, and bring thee at once to enjoy all thy desires.

Oh Lord as a sign that I shall be able to dye for thee, let me find my Corruption dying in me by power from thee.

He that will not take Example shall make an Example.

Afflictions are Christs Love Tokens, Jer. 12. 7. Heb. 12. 6. Rev. 3. 9. and Christians are never more tended, then when most afflicted, as *Ephraim* Jer. 31. 25

A Christians Soul should be like the Dial going according to the Sun, or following Christ.

Small sins yeilded too, make way for greater, and one sin for another.

He that converts a Sinner covers a world (or multitude) of sins, and gains more then a World, to wit a Soul.

Saints should labour to Lord it over their Corruptions, as their Corruptions did formerly Lord it over them.

God hath given a Man a little Mouth, and a narrow Throat, that Man may nor exceed in eating.

To take pains about unnecessary and unprofitt-

ble things ; is laboriously to mispend time.

Zeal without Knowledge to guide it, is like mercle in a blind Horse which stumbles and overthrows the Rider.

Young Christians commonly want a Curb, and old Christians a Spur.

Be not ambitious of Love, and thou shalt not be so soon an object of Envy.

It is good to curb natural and acquired Gifts, but to give the Reins to Grace, and let always Grace lead rule and master Gifts.

A Heart unconverted is contended with nothing but what is helping it unto Hell, and it hath never enough of that very sin, and the Heart converted is never satisfied but with what helps it towards Heaven, and yet thinks he hath never enough thereof, viz. Christ and Grace.

Welcome thou (thy Landlord) Christ into thy Cottage now, and he will welcome thee into thy Palace hereafter.

Get Christ (and Christian) to bind thy Conscience to the peace, and thy Affections and Flesh to the good behaviour.

Spend all thy Grace against thy Lust, but none for it.

Thy hardest duty in Christianity is to deny self, and to destroy sin.

As the Martyr professed he had rather be a Martyr than a Monarch, so should every Christian.

It is a special favour, and great promotion to suffer.

Satan accuseth God to Men, and Men to God, but Christ excuses and answers all his accusations against his People.

Christians should do as the Sherbemites did, when their City (their own Souls in Strength) was beaten down by to their Tower even Christ. The

The true knowledge of Christ brings consolation, and the right profession, and practice of him periculation.

When a man is imprisoned, and shut up from Men, he is the more shut up with God.

Account it not restraint as long as thy Heart can go out towards God, and his People, and Wayes in affection and prayer.

Retiredness and close imprisonment drives a man to hold closer Communion with God, and to a stricter search of himself.

Take heed that preparatory meditation (to Prayer) doth not prevent Prayer it self, or put you besides Prayer.

One of the radical sins spokēd of, (*1 John 2. 16.*)
Is every mans master sin.

I often fountid my heart in dayes of Humiliation, more affected and melted by the Prayer of weaker then stronger Christians.

I would be glad to be out of the World when I have no service to do for God in it.

He that would live for himself (only or chiefly) in the World is not worthy to live a day in it.

If I may have liberty to serve Christ, I would have the glory to suffer for Christ.

Secret Prayer is either a familiar speaking to God, or with God, or a pouring out of the Heart before God, through his Son our Saviour by his spirit.

Sometimes Ejaculations, or short and sudden Pantings, and breathings out of desires to God, may be more acceptable to him and prevailing with him, then long Prayers.

There may be great difference between the temper of a Christian one time and another, yea in the exercising of his Gifts in Praying, Preaching, &c.

True Godliness and Hypocrisie are best discerned

in turnings, and changes either when they change their conditions, by Marriages, or are exalted to Offices, or when new opinions begin to grow.

Due sin may cause thee more sorrow, than all thy sufferings.

It is happy to dye in the Lord, and honourable to dye for the Lord.

Sins do dye and fall off from Christians as the Leaves fall from Trees in Autumn by degrees.

Christians are now as Abraham was driven out of Egypt, and come where they were before, or into their first State, therefore they should offer to the Lord, as he did, Gen. 33.3.4.

God is now spoiling us, of what would otherwise have spoiled us.

Churches gathered in prosperity, will hardly stand or continue together in adversity.

A Child of God may know the weight of sin by Christ's sufferings, for if that strong Heart of Steel, did bend under the weight of our sins, what shall poor weak men do which is but a Reed or Rush.

As our good works and performances should have an operation upon our Souls and Hearts, to strengthen Faith, so should our weaknesses and sins to work repentance.

It is a great condescension in God to afflict or lay his hand upon man, and in that sense the Apostle exhorts Believers not to despise or think little of the chastening of the Lord. *Heb. 12. 3.*

A Believer is to shut the Eye of Reason, if he will clearly see with the Eye of Faith.

The promise is a Christian perspective, and his Faith the Eye with which he looks through it upon Christ and God the Father in him.

A Prison or persecution is to a Christian as some scaring thing, that one sees in the Night at a distance

stance, but when he comes near it, and to know it, he is not at all afraid of it.

Seek to find out your own Errors, before another find them out, and to write your own Errata's.

When the Lord is trying his People, they should be trying themselves.

Christians should not desire deliverance before the time appointed, for that is as if a Woman should desire to have her Child born before the full and due time.

Christians are apt to feel, and fear punishment more than sin, which is the cause of it.

Gods People must expect in the VVorld, the entertainment of Strangers.

Sins in Saints are like Weeds weeded out of a Garden, or Field which lye in the Alleys, or Veins, but never grow there again.

A Hypocrite is like a white Stone in the Water amongst other Stones, and of that same nature with other Stones there, hard, heavy, cold, and inflexible and differs only in colour.

A true Christian is like a Flint-Stone which though it falls into Water, yet it keeps, and retain Fire in it still: so doth he retain his Grace, notwithstanding his corruption.

Labour to set those graces cheifly that are most contrary to your master sins and cheif corruptions.

The Lord hath Saints enough to devide into three bodies, some to suffer for him, some to destroy Babylon, and some to be for Seed-Corn, to sow again in the Earth.

Learn by lighter Crosses to look and prepare for heavier.

In two Cases tis hard to Act Faith. 1. When there is nothing sensible or visible to second, and

Support it; or else when there is very much to fill the outward senses.

It is a very common and ordinary thing for most or all Professors, to be in one or two extremes, either to over value, or under value Instruments, Creatures and Ordinances.

The more Saints do believe and suffer, the more they may expect of the spirit. *John 7. 8. 1 Pet. 4. 14.*

Be more thoughtful and careful how to use what you have, to Gods glory, then to gain more.

The Lord freely gives, and justly takes away.

The exercising of Graces do naturally destroy sin, and the more you abound in Acts of Grace the more you increase the habit *Heb. 6. 26.*

The Law causeth sickness of Soul, but the Gospel healeth the same.

When saints perceive their sins growing weak they should then prosecute them most.

A saint is to put forth his Faith in Prayer, and afterwards follow his Prayer with Faith.

In the midest of earthly business, the Soul should redeem some special time for secret, and private duties.

It is the will of Christ that Saints should rejoice more in what Christ hath done for them, then in what they have done, or can do for him.

Learn to observe what God gives without asking, and what he gives in answer to Prayer for the one begets Thankfulness, the other more Prayer.

Christ kept the Law legally, Believers kept it Evangelically, he perfectly, they purposingly and deavouringly.

A Believers assurance and cheifest joy, doth not arise from his sanctification (because that is imperfect here in degrees) but from his justification *Rom. 5. 2. 1 Pet. 1. 8.* Look

Look upon Christ first without you, then search for him within you.

God makes us feel him (or his hand) that he may hear us, strokes makes Crys, and Whippings, mortall complaints to him.

God troubles us, that we may turn to him, and leaves us a while for to see whether we will follow after him.

Its strange and very bad sign to see Saints look more upon the sins of the wicked to ripen them for misery, then after self humiliation and holiness to ripen, and fit themselves for mercy.

He that cannot pity the sinner, and hate sin, doth not reprove, out of love to Christ nor from a gracious spirit.

He that loves not a Reprover, and prizes not his reproof neither profits thereby, is more his sins, then his Souls friend.

If God hath kept thee from falling still, fear, watch, pray, and live by Faith on Christ.

No power can keep him in Bonds, whom truth and innocency acquits.

Due end in being, in the world, is not to be to our selves.

Though the People of God may be killed, yet they can neither be hurt nor overcome.

Christians though disagreeing in Opinion should agree in Affection, and differing in Controversie, should agree in Charity.

It is a very sad thing neither to be careful to do well, nor repent of doing ill.

The Portion that Christ gives us is not near so bitter, as his Cordial is sweet.

The fear of death is ingrafted in the common nature of all men, but Faith works it out by Christians, Nothing will be terrible where the love of God

is apprehended; and nothing grievous where love to Christ is exercised.

Learn to prefer Christ before self, and suffering above flattery.

Look for suffering as for Exaltation, for it is an honour to be accounted worthy, and a double honour to be enabled and carried through safety.

A Believer should learn,

1. To know God in Christ.
2. Himself in Christ.
3. Christ in him.
4. Himself he was without Christ, 1. wicked and wretched, 2. unwilling and weak in good.

The Life of a true Believer, is,

1. In the Lord. 1. Thes. 1. 2. 1. John 2. 27.
2. On the Lord. Rom. 1. 17. Gal. 2. 20.
3. By and from the Lord. John 6. 57.
4. To the Lord. Rom. 14. 8. Luke 20. 38. Gal. 2. 19.
5. With the Lord. 2. Cor. 13. 4. 1. Thes. 5. 10. Rom. 6. 8,

The Care of a true Christian,

1. To wait on God. Isa. 8. 17. & 25. 9.
2. To walk with God. Gen. 5. 22. 24. & 6. 9. 24. 40.
3. To work all his works in and for God. Io. 3. 21. Rom. 6. 10. 1. Cor. 10. 31.
4. To bring his will to submit to the will of God in everything. Mark 26. 42. Heb. 10. 7.

A Christian should take heed least he be giving way

way to his Heart to steal out now and then to sin, and get some sweet Bits thereof between duties.

There will be a reviving of old sins, if there be not effectual repentance for them, and a care by Faith through all Duties and Ordinances to get new strength against them, and constant watch kept over them.

When God makes the World to hot for his People to hold, they will let it go.

A Christian comes not to know the weakness of his Grace till the Spirit ceases to work in and by it, nor the power of his Corruption till Satan works therein by his temptation.

A Christian Fieſh ſhould keep from the Shew, and his Conscience from the guilt of ſin,

Where ſin is not killed it will kill.

Sin hath no Mother but a mans Heart, nor Father but Satan.

Sin draws the Soul into it, either by power or policy, by force, or by fraud.

Christians ſhould not give offence careleſly, nor take offence cauſeleſly.

Fear thy Freinds more then thy Foes, thy ſins more then thy ſufferings, and liberty more then bondage.

Some Christians have four Thorns that grieve them, a Thorn of affliction from God, a Thorn of persecution from men, and a Thorn of Temptation from Satan, and of corruption in themselves.

Selfeaching destroys Self Love much, and the more we loath our ſelves the better we love others.

When a Christian comes to be as weary of his ſins as of his ſufferings God will certainly put them to an end.

One of the cheſteſt works of the Soul, is self examination, and yet a Christian will find himſelf moſt

most backward thereto, and soonest weary thereto.

The more a Soul is exercised in spiritual meditation, the less with carnal Temptation.

The more frequent and powerful in private Prayer, the more free from, and the more potent against corruptions.

Seasonable and unexpected mercies are very sweet and acceptable.

It is a common principle in nature that no man can or should judge his Enemy, or be judged in his own Cause.

Slothfulness is the Cradle of sin which the Devil Rocks.

Christ will be soon sensible of those Saints sufferings that are sensible of their own sins.

There is no power in the Creatures to do either good or hurt, but as God disposeth them, for it is God that puts their Sword into their hand. Ezek, 39, 24.

Take heed of reproving or upbraiding another in self passion, or to provoke his Passion.

The Lord now shakes his visible Church as a Tree is shaken, that the rotten Fruit may fall off.

Careless hearing makes carnal Hearts, and carnal Hearts makes cursed lives.

He that will be much in self denial, must be much in self tryal.

If we could be contented to be altogether with our Christ, or with part of Christ we need not suffer persecution.

When and where wickedness is most, then, and there, the godly should strive to be most godly.

If Gods People could be diligent at their own work, and leave God at his work they need not fear success,

As the Stars the higher they are, the swifter their motion, so Christians the more spiritual the more active in the service of God.

Nothing comes amiss to a godly man but sin.

What a Preacher does, as well as what he speaks, is doctrine to the People.

The cheif end of all Scriptures is to know God, and to worship him rightly being known.

Christians should take heed least God should sue them upon an Action of Waste, for wasting time, and mispending mercies, &c.

Sence of misery must proceed sence of mercy.
At the day of death (but especially at the day of Judgement) a Saint will wish he had sinned less, served God better, and suffered for him more.

He is a strong Christian that seeks Gods glory more then his own salvation, but no Christian that seeks neither.

• Sin undiscovered, or unconfiditer becomes sin unrepented.

There are many that serve themselves of Christ, but few that serves Christ for his own sake.

Gods People have the love of God shewed to, and set before them, shew in them, and sealed to them.

Let not a Christian leave off his running till he comes to the end of his Race, but like the Moon, though she be eclipsed yet forsakes not her Orb nor discontinues her course at all.

Before to praise God when thou receivest power against Sin and Temptation, and you shall be sure to find God ready to give you power another time, when you want it.

Be still employed in doing good, and you shall not be much tempted, or troubled with Evil.

Some Christians have more trouble from, and

for Temptation, and sin in one day then they have for suffering many months.

Poverty is the gift God, as well as Riches.

When Saints perceive their sins growing weak they should prosecute them most.

A wicked man may give good Counsel from God to a good man, and he not taking it may be destroyed; *Pharoh, Necho, to Josiah.*

It may be said of many a man that he is honourable, and yet a Leaper, 2. Kings 5. 1.

There is no evil in sin, but there is some what in the name of Christ that speaks the contrary as sin is darkness so Christ is light, &c.

A Believer is to shut the Eye of Reason if he will clearly see with the Eye of Faith.

The great Principles and Mysteries of Divinity, are to abide in God, to live on God, to walk with God, and to live to God.

There are three sorts of Gospel Sacrifices. (1.) *Thanksgiving.* Psal. 51. 17. 19. Amos 4. 5. Heb. 13. 15. Hos. 4. 2. (2.) *Liberality to the Poor.* Mich. 6. 8. 1 Cor. 16. 1. 2. & 2. Cor. 18. 19. Heb. 13. 16. (3.) *Our selves* Rom. 12. 1.

Sanctifying Thoughts.

1. The Thoughts of God, free and constant love to me.

2. The thoughts of what Christ hath done for me.

3. The thoughts of what I have been, and done against God.

4. The thoughts of what God and Christ are to me, and I to them.

5. The thoughts of Christ's Excellency and some
Saints Eminency.

6. The thoughts of Death and Judgement.

7. The thoughts of what I shall be, and shall
have hereafter.

A Christian should be much taken and rejoice at.

1. The least Revelation of Truth.

2. The least Communion with God.

3. The least additional measure of holiness.

4. The least success God gives him in his work.

Tis observed that the first word spoken by Christ
in his ministerial office is an assertion to, or of the
authority of Scripture. *Mat. 4. 4*

*God is not only the holy one of Israel, but the b
ane in Israel. Ezek. 39. 7.*

By Prayer God doth converse with me ; by
Preaching he doth teach me, by Meditation he
doth fill me, by Saints society he doth warn me,
by singing Hymnes he doth ravish me, by his Sup-
per he doth feed me.

By his Love he doth endear me to him ; by his
Son embolden me. By his Spirit unite me to him.
By his promises stay me with him.

Publick Disputations are seldom rightly manag-
ed, being too often attended either with fierceness
and frowardness too much insulting over an Adver-
sary if any advantage be gained, or be left to ones
self in some thing or other to be worsted and sham-
ed ; Or if some good hath been got to be so ready
to give God the glory as in other things.

A suffering Christian should see that Innocency
Be the beginning, and Patience the end thereof.

Six necessary Questions that every Christian shd

ask his own Heart, 1. Whether I am a Saint or Hypocrite, a wise or foolish Virgin? 2. What are the truest and strongest grounds I have of my Saintship. 3. Whether if I be a true Christian, is my Spirit Legal or Evangelical. 4. With which of the Saints mentioned in Scripture, can I most compare my self. 5. What are the Reasons (in respect of my self) why I continue without full assurance. 6. What is my master sin, and what power bath it in my Soul? or I over it.

God carries on the work of Grace in Believers,

1. According to their natural parts and natural constitutions.
2. According to the means they are under, whether Legal or Evangelical Preaching.
3. According to the things he hath to do by them, or calls them to suffer.
4. According to the shortness or length of time they have to live.
5. According as they have been before the Conversion; greater or lesser Sinners.

Recreations (the Object and Subject being right) must be.

1. Not on Lords-days, Fast-days, &c.
2. Not in the Night, for it is given for rest.
3. When we stand in need of it.
4. Seldom.
5. Not over-long.
6. Not over costly.
7. Suitable to mens condition.
8. To a good end.

In Duties we should,

1. Look for to meet and enjoy God.
2. Expect to hear and receive from God.
3. Return somewhat to God.

As a Watch must be dayly wound up by him that carries it, otherwise it is useless: So the Soul must be spiritually wound up by Christ, else it will be unuseful and unserviceable.

Christ hath more to do to bring us to be reconciled to God, then to bring God to be reconciled to us.

Reasons,

1. Because God is willing, Men unwilling.
2. Because God is satisfied and contented

Kept with Christ's merits; so are not Men
Soul freedome. 1. To be freed from doubts of
its eternal condition. 2. Of scrupulous opinions.
3. Of the power of Corruption. 4. Of stinging
Conviction of the Law. 5. Of the fiery fierce
temptations of Satan. 6. From the fear of death.
Saints do commonly slight and undervalue
what ever sues not with their own Judge-
ments.

*James 1. 8. A double minded man that is, a
man whose mind hangs between a double Object,
Christ and the World.*

A Saint that hath been sick and near death and
is recovered, and returns into the World again, is
like a poor peuld Sheep, that is brought out of the
high Hill and Storm, and almost to the Fold,
and then chased again to the storm.

Or a weary Traveller that is near his home, that
must needs return a great part of his way to fetch
what he did neglect. Or a man that hath been long
at Sea and is in sight of shore, but forced to Sea ag-
ain. Or an Apprenice that when he expects to
be set at liberty, must serve another Apprentiship.
Or Josephs Brethren, who returning home was for-
ced back again into Egypt.

Things that seem small to Christians at a dis-
tance, when God brings them to the Soul, they
seem great (as persons or things at a distance) as
sin, duty, &c.

Two great Evils follow hardness of Heart. Rom.
2. 5. Impenitency and Wrath.

When may sin be said to be a mans own? 1. When he commits them out of his own, as Satan doth. John. 8. 44. 2. When he hates it not but loves it, yea more then any good. Psal.
32. 3. 3. When he nourisheth it, Jam. 5. 5.

They pick the sweetest bits to nourish the hearts;

4. When a man provides for it, *Rom. 13. 14.*
5. When men live in sin. 1. *Tit. 5. 6. 6.* When it is their Element, meat; *Prov. 1. 7.* Sleep. *v. 16.* Apparel. *Psal. 73.* Chain. *Prov. 10. 23.*

Men carry their lives, as men carry precious water in a brittle Glass, (*2 Sam. 14. 14.*) or a Candle in a paper Lanthorn,

A Saints second part of Sin is sorrow

A true Saint hath his high places to walk upon; *Heb. 3.* Last, As 1. God himself, his being, 2. Christ as Mediator, his Light, Strength, &c. 3. The Spirit as his Air, 4. The word as his Staff, 5. Mount Zion as his delightful place, 6. Gods decrees, as his Record, 7. Experiences, as his helps, 8. Hopes of Salvation, as his encouragement,

The Evils I haye feared and experienced in myself, are 1. To be hardened by the deceitfulness and guilt of sin, 2. To have my goodness inconstant and uncontinuall, as the morning Cloud or Dew, 3. Because I cannot attain so that I urge and press upon others, 4. To find such little effect of the sufferings of Christ, and of his Spirit in me, and of the Resolutions I make, and Duties I perform,

Seek three things, 1. To secure thy Soul. 2. A sound Heart. 3. A sin-sick Soul or a Soul sick of sin.

Take heed of presumptuous sin which is (in *Heb. 10.*) 1. A willing sinning. 2. Knowingly. 3. Despising of the Law. 4. Sleighting of Christ, 5. Doing despight to the Spirit. 6. Falling into the hands of the living God without Christ and Sanctification.

Some of the last Lessons I am endeavoring to learn.

1. To keep Faith and to keep down Flesh.
2. To be bound as if I were free, and married as if I were unmarried.
3. To dye before I come to dye, viz. Expect and long for it.
4. To attend every Duty better, and to depend on them less.
5. To realize and experience Spiritual things more.
6. To make eternal things nearer by Faith.
7. To have all things I see hear and read, to leave a deeper impression upon me, especially the sufferings of the godly, and the sins of the wicked.
8. To get more Communion with God in my services and sufferings.
9. To have my Heart to mind more what God intends, and doth in the Nations then what men do.
10. To account of Gods least things more, and of my own greatest and best things less.
11. To make improvement of all former sins and sufferings.
12. To learn to feed upon Gods brown Bread, which is affliction, better then formerly upon his white Bread, his Gospel Ordinances.
13. Not to think doing or suffering work hard.
14. To get my self quite raised and recovered by virtue from Christ conveyed by the Spirit through the Covenant of Grace.
15. To cease from all childish things.
16. To do the work and bear the Testimony of my day in the day.
17. To have a fixed or constant spirit (for the word in Heaven is the same, Psal. 51:1 &c) in the mar. in God and in believing and doing good.
18. To be in that condition I am in, to be best for me,

Some of my last Experiences.

1. To see one sin after another more clearly,
2. To see that I am very weak, and short in that grace wherein I thought I most excelled.
3. That the sin that had most strength in me through the assisting power of Christ, is grown and growing much more weaker.
4. That I am more and more encouraged and helped to believe by the strength of Christ, and that as sin hath formerly weakened Faith, so now Faith weakens sin.
5. The sin and danger of neglecting ones body, in making it unseemly to the Lord.
6. That when a Christian begins to grow carnal & earthly, the Lord leaves him to himself for sometime, and either to be assaulted & troubled with some Temptation, or to be overcome with some Corruption.
7. That before God raiseth up a Christian to a more spiritual estate, or causeth him to suffer, God Many times lets him know himself by leaving him to some corruption or temptation.
8. That when and from whom I feared temptations at that time and from such the Lord did marvelously deliver me even from the thoughts of Evil.
9. That very day, and a few hours before my great sickness in Sept. 9. 1664. I was strongly assaulted with Temptation, and God in very mercy and wonderful seasonably did then lay sickness upon me,
10. That a true Christian that is troubled with his Corruption, doth rejoice greatly when God doth by any means prevent and preserve from them.
11. Exceeding suitably did God one day apply the three following Scriptures:

Esa. 54. 14. Ezek. 34. 21. 1. Pet. 3. 14. 16. 19.
 13. That to shun one kind of Evil I found
 my self very ready to fall into another. 14.
 That affliction when it was new, fresh,
 and first laid upon me, it made and left more
 impression then afterwards.

As a further discovery of Gods gracious actings
 in the Heart of this holy man, you have this follow-
 ing taste of his Spirit in this Collection taken out of
 his D.yary or Jornal, (it being his custome to keep
 a dayly Observation and Record of every every
 remarkable Providence occurring to him, and of the
 frame of his Heart, in his spiritual getings and losings
 every day) - which for the most part were written in
 Characters yet some being at large, you have a few of
 them hereafter inserted, which by Gods blessing may
 tend to the Edification and comfort as well as Exam-
 ple of many.

His Book is entituled,
*Some Memento's and Experiences of Gods graci-
 ous dealings with Vavasor Powell.*

*Deut. 8. 2. And thou shalt remember all the way
 which the Lord thy God leads thee, &c.*

Psal. 143. 5. I remember the dayes of old. &c.

Cap. 1. 4. We will remember thy love.

*Psal. 34. 3. My Soul shall make her boast of the
 Lord, &c.*

Collections out of his Dyary.

THIS day I observed as many dayes before that I
 haye commonly Consolation and Affliction in
 the same day, If I have comfort from the Lord that
 day by Communion or communication or otherwise
 in the morning, I am sure to have some trouble that

Night

Night, and if trouble in the Morning, I am sure to have some refreshing that Night, but there is scarce one day wherein I have not some breathings from God and to God, and as sure besetings from Satan.

This day was a very comfortable day to me in the morning, I was refreshed by those words 31. Ps. 15. *My times are in thy hands, &c.* by comparing that with Jer. 20. 12. I had much comfort in the society of Gods People, and several times in Prayer that day, and power against evil thoughts, yet that Evening I was assaulted strongly with sinful thoughts, but in my flying to God in prayer against them they fled from me.

This day being the Lords day, I had some communion with the Lord in private Prayer, and a greater sence of the sufferings of his People upon my Heart, and it came into my Heart to aske earnestly of God, that I might love him better then my Life, and better then my Lusts, remembraing that Scripture in the 2nd Tim. 3. 2. 5. That Self-love, and loving of pleasure more then God will be the two cheif Characters of Hypocrites and Appostates, in the latter dayes.

In the Evening I was again assaulted with Evil thoughts, which necessitated me to fly to the Lord in Prayer, and thence I learned this Lesson, that sometimes the very sin of a Christian drives him to his Duty and Service. sometimes by way of prevention either to the Scriptures, for some word of promise or command against sin, or to Prayer, and sometimes after a Soul hath sinned, it sees a necessity speedily and earnestly to confess it, repent for it, resolve and watch against it.

This day I enjoyed much consolation both from the Scripture specially, Psal. 37. 14. 35. 39. Though

he fall (meaning the good man) he shall not utterly be cast down, nor condemn him when he is judged, but the salvation of the Righteous is from the Lord, he is their strength in the time of trouble, and the Lord shall help them and deliver them, he shall deliver them from the wicked, and save them because they trust in him, also by conference that day with several persons, yet in the Evening I had strong assailes from Satan, from which the Lord did in part deliver me, but yet much trouble from my own Evil heart, the four following lessons, I was desirous to learn this Evening. 1. To get my Soul more settled in the assurance and apprehension of salvation. 2. More sensible of my own, and other mens sins, and my own and other mens sufferings. 3. More humbled for my unprofitableness in my imprisonment. 4. More willing to dye, and more mindful of death.

This day I received and unexpected mercy, and was prevented from a temptation, which made my heart rejoice, and preventing grace especially that which prevented from sin, have been frequent cause of rejoicing to me.

This day I had little change in the frame of my spirit either to good or Evil, but some sence I had of my own weakness, yet I had some comfort from those words Psa. 40. 17, but I am poor and needy, yet the Lord thinketh on me, and Psa. 43. 8 Yes the Lord will command his loving kindness, and his Song shall be with me and my Prayer unto the God of my life,

This day I had a good and comfortable day in my Soul especially in Prayer, Four things I can cause to be humbled for, First, that I had no great sence of the sins, and sufferings of Gods People or of my own, Secondly, That the Works, Glory, Wayes,

Wyses Ordinances & People of the Lord are in such
Conceupt. Thirdly, that there is no more Stability,
Zeal and Courage in the Saints for good, and a-
gainst Evil. Fourthly, That there continues still
such darkness upon, and divisions amongst Chris-
tians, I had it much in my Heart to desire two things
from the Lord (viz.) First, Power against my sin.
Secondly, Preparation for sufferings.

This day I was much troubled for hearing one swere
several Oaths, and not reproofing him for the same
and convinced also from, Psal. 50. 7. *Hear O Isra-
el and I will testify against thee I am God even thy
God,* that God had many things against me in par-
ticular, and I was convinced providentially of one
cause of my sufferings. Being a day to seek the
Lord in private Prayer, I had my Heart somewhat
softened and yet I was troubled it continued so hard,
and I learned from the, 2. Cor. 6. 37. That I should
in this my suffering bethink my self both what I
was, and what I had done, that I should pray more
earnestly, and turn more thoroughly and perfectly
unto the Lord, and that Evening I could and did
pray most heartily for my Enemies, and Persecu-
tors.

This day being the Lords day, I had several
times refreshings from the Lord in Prayer; and in
speaking his word, and that word in Job. 10. 14.
Was let with weight upon my Heart, If I sin thou
markest me and wilt not acquit me from my iniquity,
I learned thence what a dangerous thing it is to
sin under affliction, and the dangers did appear much
by that place in, Lev. 26. 36. And upon them that
we left alive of you, (meaning those) that were un-
afflicted, verie the 26. I will send a faintness in their
Hearts, &c. The same day I had a consideration
of the great evil of hating against the Lord after-

assurance. This day I observed these words. Psal. 59. 3. *For loe they lie in wait* (David's Enemies) *for my Soul, the mighty are gathered against me not for my transgression nor for my sin O Lord.* I could truly and with comfort say that mine Enemies did persecute me, but not for my sin, or transgression which is a comfort to me this day also by a special providence God brought a dear Friend who praying with me, my Heart was much affected, and melted.

This day in the morning my Heart was very free to pray for my Persecutors, and Enemies as freely and really as I was to seek and receive pardon for my own sins, I had power also to apply those words to myself. Psal. 62. 2. *He is only my Rock and my Salvation, he is my defense I shall not greatly be moved,* and in verse 6. *I shall not be moved.* God did bring this Scripture as an Antidote for that Evening, there came several persons one after another, to tell me that I and several others were to be tryed at the Sessions, and I observed that my Heart was very little moved therewith, but did willingly refer myself to the Lord, and be quiet in, and contented with his will, though never so contrary to my own carnal and natural will.

This Evening in discoursing with a poor Christian ancient woman, I found by the tenderness of Heart she had for sin and her zeal for God, that she was in a far better temper of Spirit, than I was in which helped do my Humility somewhat, this Evening also I had some power to resist Temptation and to check Corruption.

I had my Heart enlarged and losted in Prayer, and through Gods goodness was much freed from Temptations, yet had some bodily distemper, but I judged it very little and light in comparison of what it might be.

I experienced the Lords coming in, and especially in Prayer I observed that Scripture, Psal. 68. 28.
Thy God hath commanded thy strength, strengthen O God that which thou hast wrought for us, yet this Evening I was moved to passion.

This day spent so most part in writing Letters for Christian Friends, at some of which my Heart was moved, having a great desire that they might continue in the Faith, and stand fast in the Lord.

This day I was affected with some ill news I heard, and my heart was moved with pity towards some in affliction, I had some comfort from, Psal. 69. verse 26. 29. *Those whom thou hast wounded (he persecuted, and afflicted) are those whom God hath wounded, and though poor and sorrowful yet his salvation will set them up on high,* but especially from verse the 32. *Their Hearts shall live that seek God and this day in observing the Characters which a godly Preacher gives in his Book of those that have their sins pardoned, that they are those that seek pardon wait in the use of means till they obtain it, they do freely pardon others and they do love God for his pardoning goodness, all which in a measure (through free grace) I found in me, also Psal. 71. 20. *Thou wilt bring me up again &c.**

was very refreshing to me. This day being the Lords day I had several considerations of the Sabbath, as it was a sign between God and his People, Exod. 31. 13. 17. Ezek. 20. 12. 17. A sign of his favour in giving it to them, and of his being in Covenant with them, and they with him, if they carefully observed it, and therefore it is called the Covenant, Exod. 31. 17. As Circumcision a sign of the Covenant is called a Covenant, Gen. 17. 7. My heart was moved to pray earnestly against sin, and those words in Psal. 72. 12. 13. 14. were precious to me, *he shall deliver the needy when he eryeth, the poor also, and him that hath no helper.* This

This day I learned from Psal. 74. 16. *The day is thine, and the night is thine;* that the State of affliction, as well as a State of prosperity is of the Lord, and necessary, and to continue but for a time. Then from Psal. 76. to. *Surely the wrath of man shall praise thee, and the remainder of wrath thou wilt restrain;* I learned not to be troubled at mens fury, for God would have glory thereby, and God will restrain it when he will, this day I perceived three things much wanting in me.

First, Love enough to Christ to make me willing to suffer.

Secondly, Repentance enough for Sin;

Thirdly, Care enough in Gods service.

This day I had some enlargement in Prayer, I learned also.

1. That Prayer is a special remedy or means to prevent the Soul from sin.

2. That ordinary spiritual Judgments (as hardness of Heart, &c.) go before outward Judgments.

3. That it is a very sad sign as well as a great sin, to refuse the Lord and his Counsel, God complains Psal. 81. 11. *That they would not hearken to his Counsel, and that they would none of him.*

I had some sense (but trouble for want of more) of the sufferings of Gods People (in S) and I was encouraged from the following Observations and Considerations.

First, That the man is blest whose strength is in the Lord, Psal. 8. 4. 5.

Secondly, That when God will return to his People, and bring them back from their captivity, he will forgive their iniquities, cover their sins, and take away all his wrath, Psal. 85. 1, 2, 3.

Thirdly, That salvation is nigh to the People of God verie

verse 9. 4, *That he will set his People in the way of his steps*, verse 13.

This day supposed to be the longest in the year I judge it my duty, to be strict in observing what glory to God, or good to my Soul, such a long day would produce, 1. In the morning (as the night before) I had my Heart drawn out to pray earnestly against temptations especially one, and I observed presently the temptation set upon me, but the Lord delivered me from it, and removed it from me, for which my Heart was affected moved and raised to praise the Lord. 2. I learned that affliction draws out the Heart of the godly much in Prayer and Supplication. *Psal. 8. 11. 13.* 3. I learned that it is not enough for a Christian to do good; but he should carefully endeavour to do the cheifest and most seasonable good. 4. By visiting some of the poorest Prisoners, I observed this, that sometimes in doing good, a man may be in danger of receiving evil, or a good disposition may bring a man lyable to temptation, in the morning I had encouragement from *Psal. 91. 9. 10.* *Because thou hast made the Lord, which is my refuge, and there shall no evil befall thee,* I had much refreshing also in the communion of divers Christians, I learned also from *Revelations* the 2. 26. 27. compared with the 12. Chap. 11. *That he that suffereth for Christ overcometh,* ferendo vincere spero, at the noise of the great thunder this night I was moved to consider the greatness of Jehovah, whose voice was so loud.

I was troubled in the morning with many bad thoughts, yet had some trouble for them but out of *Psal. 102. 4. 18. 24.* I observed three things, 1. That the heart may be withered, 2. That after God hath lifted up a Saint he may cast him down again, 3. That David's argument to move God not to cut him

him off in the midst of his dayes, was because
Gods years were throughout all Generations.

Being the Lords day I found my Heart in as good
a frame as I had any day both in respect of tender-
ness and enlargedness in Prayer, and likewise learned
somewhat from divers Scriptures, especially from
2. Pet. 3. From the consideration of what God
had promised to do, and the patience and long suf-
fering of Christ, and what the Saints did look for,
what manner of persons Christians ought to be,
viz.

1. Holy in all manner of Conversation and god-
liness.
2. Looking and expecting the coming of Christ.
3. Diligent in geting assurance and being found
acceptable.
4. Accounting that the patience of God intended
from their good.
5. Watchful and careful, least they be drawn a-
side into Error.
6. Lastly, growing in Grace and in the knowledge
of Christ,

I was observing from Psal. 105.8. How God rememb-
red his Covenant with his People, and for them. Psal.
106.47. also his mercy. Psal. 98. 3. And though they
either forget or neglect either the one or the other,
yet what abundant comfort is this to Believers.

This day was a very good day to me, in respect
of several favours received from the Lord, for which
I desire to be earnestly thankful. I learned to consider
how far a man may go with a meer ascent to
truth, without experiencing the power of the same
working in us, I was also earnest with the Lord
that in case he did not put an end to my sufferings,
he would put an end to my sin.

This was a day better resolved on then observed
O*h*

Oh how oft and in how many ways are men appointed in their purposes which shews all good to be in the hand of God, and man to be a poor changeable weak Creature, yet from Psal. 107. I was noting how ready God is to hear the Cry of his People for four times in that Psal. *He is said to hear their Cry intrempit, and to deliver them out of their distress,* verse the 6. 13. 19. 28. and yet it is as observable how backward men are to return praises to God, and therefore in the Psalms it is also said four times! *Ob that men would praise the Lord for his goodness.* v. 16. 15. 21. 31. Though this Evening I had some inward restlessness, yet this Night I had sore Temptations of several sorts.

This day my Temptations continued strong yet with a resolution (in the strength of Christ) to resist & beware of them, and in consideration of the words nevertheless notwithstanding, and yet which I find frequent in the Scriptures used, and applied to Gods People, both after theirunning, and under their buff'ing, I had some comfort, as Psal. 106. 8. 44. 1 Kings 3. chap. 12. Psal. 40. 17. & 42. 8.

This day from several Scriptures (as Psal. 119. 4. Acts 6. 4. 1 Cor. 7. 3.) compared together, I was convinced it was a special duty (in which I was too negligent) to give ones self to Prayer, I also observed that, neglecting the season for service or duty, proves sometimes a perfect omission of that duty, I also was observing the great happiness of a good man above the wicked, that the Lord stands at the right hand of the one, and the Devil at the right hand of the other. Psal. 109. 31, compared with the 6. verse.

This day I was learning that a Christian should endeavour to perform all his duties, (1.) more intirely, or with his whole Heart, Psal. 111. 1. &c 119.

2. (2.) More delightfully. P.M. 119. 16. 52, 47, 70.
 Rom. 7. 22. (3.) With more judgement and discretion. Psal. 112. 5. (4.) With perseverance, Col. 4. 2. This morning I was overcome with passion and forwardness, which made me enquire into the reason of that and other Corruptions, I was observing this, that it is a mercy to have the Soul come to its place again after sin, but far better not to go out of its place at all, this Night I had a very sore and strong Temptation, but was through the grace of God supported, and strengthened from the consideration of Christ that was tempted, who considers those that are tempted, also from his Prayer, John 17. 11. and from those two promises, Isa. 59. 19, James 4. 7. *I fled to the Lord by Prayer and he delivered me, and I trust he also will deliver me.*

Being the Lords day I had my Heart in a reasonable good frame in the morning in Prayer, I was observing that God exalteth himself, even then when he bumbleth himself to look on men. Psal. 113. 6. marg. I found my Heart much raised and enlarged in Prayer for Gods work, and People, & had faith therein, I observed from Isa. 38. 17. *For Pease I had great Bitterness, &c.* I learned that a Christians condition is murable, and therefore he should be contented with his condition what ever it be, and whether comfortable or miserable he shoud look that God may soon alter it, and he should not desire to go out of one state into another, till he hath gotten good by being in the former. 2. That Gods love is not only seen in the removing affliction from us, but in afflicting of us also. 3. That Gods people should learn to gain assurance, and experience by affliction. This Evening I was much refreshed in reading *Bruins upon the Epes.* especially one shewing the 1. 13. and the 4. 30. *Concerning the sealing of the Spirit.*

This day I observed the duty and regulation of a sincere Christian, viz. to walk before the Lord. Psal. 116. 9. Gen. 24. 40. I was also thinking how necessary it is for a right Christian that desires to walk before him, to observe carefully the inward workings of the Spirit of God, as also the secret ways and methods of him, I was convinced (also) how uneffectual it is for a Christian to promise, or resolve anything in his own strength.

I learned from David that he oft mentions serving, and seeking God with his whole Heart, which duties I love, and would learn more experimentally, and practically according to Psal. 112. 2. 10. 34. 69.

This day I was enlarged, and somewhat softened, in the duty of Prayer several times, and convinced what an evil it is in Gods sight. 1. To be long under affliction unhumbled, and uncleansed; Jer. 44. 10. Job 20. 17. and especially to sin wittingly, and to add unto him, I was considering of four duties to remember to redeme time, to get fuller assurance, and to prepare for Christ, I was also affected with some news that concerned the People of God,

This day I was observing that though a true Christian may have a sound Heart, and Faith in the word of the Lord, yet he may be as a Bottel in the monk dry and withered, yes and fainting, and failing for the Lord and his salvation. Psal. 119. 80, 81, 82, 83. I learned this also that disappointment in ones expectation causeth dejection and trou-

This day having had a long and serious discourse with a knowing Gentleman, I observed somewhat more then even I had done before, concerning the Image of God, and the new man mentioned in Ephes. 4. Col. 3. 10. I had consideration also that child of God may easily see to the end of, or be-

yond all that the men of the world can do to him; I had some infirmitie's and softness of Heart in Prayer, also I observed several things from 1. Thess. 2.

I observed the following Lessons, (1.) That by gaining understanding from and delight in the Statutes and Precepts of the Lord, a Christian comes to hate every false and wicked way, Psl. 119. 97. 104. (2.) To seek to get a Heart inclined always to perform Gods Statutes, verse 112. (3.) That when a Soul hath an intention to keep Gods Commandments he will abstain from the company of evil doers, verse 119. I had great trouble and sorrow in my Heart in the Evening, from a Letter I had from a Brother currd Quaker, but my Heart was much drawn forth to pray for him.

This day being Lords day in the morning I had my Heart drawn forth again to pray earnestly for that Brother, and had my Spirit several times somewhat revived this day, and among several other things, which I observed. 1. That a Child of God be altered much in the frame of his Spirit from better to worse, as Baruch, also Jonah sec. (1.) That a time of common calamity is will be a mercy to a religious man to have his life as Baruch was promoted to have Jer. 43. 5. (3.) I observing how God may punish a good man in the same kind that he smote Asa with pain in his Feet, as he had put the Prophet in the Stocks before. 2. Chron. 16. 10. &c 12 compared (4.) Oh what an evil it is in a Christian to say David was told that he despised the Lord, and his Commandement, 2 Samuel 12. 8. 10. (5.) From Ecc. 10. 11. that the Wheels (that is either they Angels Saints, or the providences of God) they bowed the head, and turned not as they were to should we follow Christ. (6.) It is observed

that God takes notice of all that is in the minds of men, *Ezek. xi. 5.* as well as all the words in their Tongues, as the frame of mens Spirirs, so they think of God, for if they be holy, and faithful they conceive so of God. This day also I found the evil of my Heart to be in one frame, when it should be in another, as to rejoice when it should mourn.

I lost opportunities this day to serve the Lord by discourses with several sorts of persons, especial-
ly some that pretend to the Virgin life who might
height Jesus of Nazareth and the Scriptures,
which made me strongly oppose them, and do with
them as the Apostle commands, 2. *John 10.* that
promise also was sweet unto me. *Psal. 121. 3.* He
will not suffer thy Foot to be moved.

This day in the Morning, and at Noon I had my Heart drawn out and softned more then ordinary in Prayer, yet I found my heart suddenly moved to anger, this was in divers sences a day of great kindness from the Lord; I was observing from *Hof. 12. (1.)* That fear, care and trembling, are especial means to keep the godly from sin. (2.) That sin doth set the Soul of a good frame. (3.) That when once the Soul goeth out of a good frame it is hardly recovered. (4.) That when God is about to deliver his People from sufferings, he begins to deliver them from sin.

I had experience of this, that it is far better to go to Prayer often then be too redious, and to consider of some especial particular thing to pray for and be importunate by promises & arguments for them, also I observed from *Psal. 126. 6.* That weeping is blemish of Christians in the time of their Captivity, and that those that weep they shall surely find a time of rejoicing *Luke 18. 5. 21. John 6. 20.*

This day I had my Heart much softned enlarged

and warmed in Prayer, especially one time, but in the Evening had conviction of my slothfulness, also of my great indiscretion in discoursing about spiritual things, I observed from Psal. 119. 1, 2. Many times have they afflicted me from my youth, yet they have not prevailed, that Gods People may be delivered under and out of affliction.

I was troubled this day at my ignorance both in natural and spiritual things, and had through the Lords special favour to me a sweet fit of sorrow, and repentance for my sins, with two special suitable Scriptures, he shall redeem Israel from all his iniquities, Psal. 130. 8. and Hos. 3. 9. Go yet love a man beloved of her Friend, yet an adulteress according to the love of the Lord, oh what kind of love is this for God to love an Adulteress, and what comfort to a poor Backslider, for to such these words are clearly spoken.

Through the constant coming, and continuing of Friends, I had little time for Lecture duties, which together with the saying of a grave Gentleman that this 10 years he had not neglected to read every day two or three Chapters in the Bible, what ever his busyness were, convinced of my neglects in the service of God, this day I met with a new affliction which too little affected me.

This day the Lord was pleased to set my thoughts on several Lessons which Christians should be learning in this day as (1.) To be humbled under the mighty hand of God, 1. Pet. 5. 5. (2.) To keep themselves undefiled, 1. Tim. 5. 22. 1. John 5. 22. (3.) Not to fear any Creatures, Isa. 41. Mat. 10. 28. 31. Rev. 2. 10. (4.) To lay to Heart the sins of the wicked, and the sins and sufferings of the godly. (5.) To keep up their Watch, (6.) Not to neglect Saints Fellowship, Heb. 10. 29. (7.) To get fuller assurance,

rance through our Repentance, &c. (8.) from Daniel 3. 16, 17. I observed that 1. Great sudden and unavoidable tryal may come upon the Saints. 2. That true Saints will be more fearful of the least sin than the greatest suffering. 3. That Faith in God, a disregard of the World, and a devine resolution will carry Christians through afflictions. I had my Heart drawn out in Prayer.

This day I took notice of three or four remarkable Providences, I was also convinced of too much natural and self-resolution, also of my cowardlynes to reprove sin in great Persons, I considered what an evil, and sin it is for one to attribute to himself more then is due, and considering how God may make one condition best for one one time, which is not best at another time, I had some refreshing in Prayer this day.

This day in the morning there was a providence which I met with, which is like to prove in the end very remarkable, but whether my acting and appearing therein was from the Lord, I must leave the issue to manifest it, only from thence I was observing 1. That Truth and Sincerity, right ends, asking Counsel of God, and advising with the People of God. First, Is great satisfaction to a Christian in what he doth. Secondly, Yet when a mans judgement, and Conscience is not fully in a mans business, he loseth much comfort in what he doth.

This day in the morning I had trouble in my Spirit, for what I did doubtfully the day before, and shed many tears for my dear Brethren that turned Quakers especially *Thomas Ell*, I had also comfort from that Scripture Psal. 138. 7. Though I walk in the midst of trouble &c. In the Evening I had consideration and sight of several things amiss in me, and had my Heart affected in asking for the same.

This morning I was troubled for a vile thought, and in the Evening troubled at my impatience yet had sweet and comfortable refreshing from Dan. 11, 23, and a Heart to pray sensibly and affectionately for Gods People, and my hope raised for them from Psal. 125. 3. For the Rod of the wicked shall not always rest, &c.

This day being the Lords day I had comfort from that Scripture, Prov. 24. 16. For a just man falleth seven times, and riseth up again, and likewise from James 5. 15. and John 1. 5 8. especially from that place, Gen. 3. 21. Where God is said to make Clothes to Adam and Eve, and not only so but to Cloath them, or put them on, from Dan. 3. 17, 18. I observed that real Saints do fear the least sin more then the greatest sufferings, because sin is a worse evil then suffering. 2. Because therein they do imitate Christ suffering. 3. Because the evil of suffering chooseth with the special will and pleasure of God, but so doth not sin. 4. Because they know that if they sin they shall suffer. 5. Because they know if they choose sufferings they shall be either saved from it, or carried through it. 6. Because they are under the promise if they suffer, but under the Threats and Judgements of God if they sin.

This day being a day of writing to some Friends, I found my affection quickened more especially towards one Brother that did abide loving and faithful, and for some others that had turned aside. I observed this from Eves words, Gen. 4. 1. That and ready receive a Mercy from the Lord, which may not be used for the Lord.

Psalms 139. 16. I did observe two great comforts in case of banishment, even about that is the uttermost parts of the Earth, 1. Shall thy hand find me, 2; Thy right hand shall hold me up, so from

from Psal. 149. 14. The Lord upholdeth all that fall, and raiseth up all those that be bowed down, this day was a reasonable good day to me.

This day had better intentions than performances yet I was convinced how short I came of doing the good I might do, in a day, place, condition I am in, and how I come short of that which Paul mentions of himself, 1. Thess. 2. 2. We were bold in our God, &c. I was sensible that I had lost much of the boldness I had, and especially in reproofing sin.

This was a very good day in many respects, first I had divers precious Friends to visit me, Secondly a good Letter expressing the state of my Friends in the Country. Thirdly, another special and unexpected Providence. Fourthly, I had my Heart several times in a good frame of Prayer. Fifthly, I learned from Psal. 149. 2. 4. How it is mutually between God and his People, they joy in him and he take pleasure in them, I also was thinking on the grounds of Saines doubts about their salvation, viz. Ignorance in the Covenant of grace, want of observing their Hearts of keeping up holiness, Slothfulness, and favouring some secret sin, and not profiting by ordinances.

I was noting that the wicked are not ashamed to profess that they endeavour bws to the righteous without cause, Prov. 1. 11. and that the godly should grow more bold by how much the more their afflictions increase 1. Thess. 2. 2. I had my heart this day so tried in Prayer.

I was this day convinced of the negligence in that duty of desiring to see the Faces of the Saints at Paul did 1. Thess. 3. 11. I received a special Letter this day from our dear Brother J. B. which suited much with my condition and judgement, I learned a word from him that I could not expect such words, viz. I did

not heretofore prize neither great things that were temporal or spiritual, but now I prize the least things of either sort from 2. Cor. 7. chap. 4, 5, 6. I observed
 1. That in the greatest trouble Gods People may have
 the greatest comforts. 2. That their comfort is ori-
 ginally from God. 3. That God may send in these com-
 forts at such times, and in such a manner as they expect
 not. this Evening my Soul was a little refreshed
 by divers promises and soothed in Prayer.

Being the Lords day I observed from Prov. 3. 16.
In all thy wayes acknowledge him, that godliness is
an eyng of God, owning of God, imitating of
God, and respecting of God in all our wayes, and
upon the consideration of these two following que-
stions. (I had many thoughts) some of which were
refreshing and satisfying to me from the first questi-
on how we may know that we have received real good
& benefit by our afflictions. Secondly. How we may know
when God doth afflict in Love and Faithfulness, Psal. 119.
75. 71. also divers other meditations from Rev. 12.
10. They overcame by the word of their testimony, and
by the Blood of the Lamb &c. and concerning the spi-
ritual Race which a Christian is to run, I had some en-
largemens and renderness of heart.

God according to his usual way and dealing with
 me, foreseeing what I could not (to wit more ap-
 proaching affliction) did this day administer an Anti-
 dose, even comfort by Letters, from the hands of
 several special Friends, also those words keep sound
 wildome, keep my saying in the midest of thine
 heart, and keep thy heart with all diligence, were
 (I adjudged), words worthy of observation, hearing
 this Evening of a gracious Brother and Preach-
 er sickness, my heart was moved earnestly to pray
 for him.

I observed in the Morning a special exhortation
 out

out of Prov. 5. 1. *My Son attend unto my wisdom,*
and have thine Ear unto my understanding, also verse
 the 23. that sin is a great folly, so chap. 18. 13. Jude.
 19. 23. This day I received a sad Letter from a
 Brother T. E. that is turned Quaker, which added
 much to my affliction, the good Lord shew him
 the Error of his way and humble and reclaim him,
 this day I was sensible of my aptness to be angry,
 and was particularly to enquire into the voice, and
 will of God by these additional afflictions, and I
 find a need of the continuance of them, and my
 heart brought into a more submissive frame to bear
 and suffer his Rod.

This day I bless the Lord was a good day to my
 Soul; I had enlargements and much strenuous with
 some measure of softness and earnestness in Prayer,
 especially for the Saints of God, and particularly
 for my own country Christians, I had also a strong
 resolution to watch my self more carefully, and do
 my duty more diligently then formerly, out of
 Prov. 7. I observed several helps or meaps to prevent,
 and preserve the Soul from sin, viz. 1. A laying up the
 Commandments in the Heart. 2. A looking on them,
 or eying of them. 3. Getting endear'd affection
 on to Christ. 4. By taking heed of the occasions
 thereof.

This day was but a flat drowsie day to my Soul,
 nor great good gained, but sin and grace [not dis-
 cernably active, and affections unwarmed and un-
 quickened, yet convinced of lost time, and com-
 forted a little from 1. Thess. 4. With thoughts of
 Christ's coming.

I was this morning instructed from wisdomes
 words Prov. 8. 8. (*All the words of my mouth are in
 righteousness, and there is nothing froward in them,*)
 that I should take more heed for the time to come,
 of

of a froward Monk and Tongue; this day also I hope I can humbly say it I enjoyed the Lord both in Medication and Prayer, and being sensible of the want of skill in believing, and more diligence in sanctification, and thereupon I am resolved through grace and hope to be enabled to take more heed to my ways, and as the Lord also presented that Scripture (to me) Thess. 5. 15. *But ever follow them which is good.*

This day I had a check in my Spirit for lightness of heart, and besides an outward special Providence, I observed, I learned from the law, and heard of in others to loath (or at least desired to loath) it in my self. I also observed from Prov. 9. 18. That one main Reason why People do not leave sin, is because they do not know or consider the punishment of sin, also what a commendable thing it is for Christians to be patient, and believing in all Persecution, and Tribulations, Thess. 2. 1. chapp. 4.

4. This day being the Lords day through Gods grace, I had my heart much softened, and enlarged to call upon God, especially one time I observed also that, that want of the love to the truth, and love to unrighteousness, are the causes of men falling from the faith, 2. Thess. 2. 10. 13. also another excellent Lesson from this world 2. Thess. 3. 11. where he speaks of busie Bodies, which signifies properly to be too intent about the work we should not be.

This day I had my heart set somewhat upon the consideration of those two promises, Prov. 11. 2. 12. 13. The just will be delivered and the just shall be saved out of trouble. This day I was noting a great difference, between having the light and the love

of the truth, this day I received an Answer from a Christian Friend, of a Brothers business of concernment which signified his love and care, and increased my affection to him, I was somewhat affected also with the sweet Counsel of Christ, to the Church of Sardis.

I had my Soul in some good frame, especially in Prayer, and comfort from the consideration of the promises, in Psal. 1. 3. *That the good man shall bear Fruit, and that his Fruit shall not wither,* and Isa. 49. 25. and Jer. 33. 20. From the stability of the Covenant, I likewise considered 1. *That there is that in Christ which answers every condition.* 2. *That we have done that which deserves the worst condition.* 3. *That we should mind more the glory of God, and our duty in our condition, and not strive to make our outward state in a natural way sweet, which God intends to sweeten otherwise.*

Next day I found my heart in a hard and freight condition and frame most part of this day, and not disposed to the duty intended as it ought and in the Evening of this day I was moved to passion, but avoiding occasion crying to the Lord I was delivered, and from Prov. 13. 3 I learned two Lessons. First, *to keep my mouth, and to be well advised.* I also found a great desire to grow in plainness, and bigness of heart.

This day by discourse I came to understand some Scriptures especially John 3. 14. and the 11. 10. (as is observed and written down in both those marginis) clearer then ever before, also I observed where the word *Saint* (*Nephesh*) is taken for a dead body. Numbers the 9. 6. the 6. Chap. 6. also two other necessary and seasonable Lessons from Prov. 4. 8. 15. viz. *To understand the way, and to look*

wel to my goings. Also this Evening I had my heart
a little more then ordinary troubled, and enlarged
in Prayer.

This day I experienced but little good or gather-
ten to my Soul, and found my Heart but in a flat
frame, yet I was affected a little with the considera-
tion of the great honour given by the Elders, and others
to Jesus Christ, Acv. 5. 13. and I perceived more de-
sire after true sincerity of heart, and observed a
good providence of God.

This day I observed a remarkable passage in a
great mans suffering death, that he vowed, and
wished that if ever he did come again he might be
hanged, and hanged he was, a warning to look to
our wishes, then I marked those two words, Prov.
15. 4. That perverseness in the Tongue is or makes a
breach in the Spirit, I was smitten in my Conscience
for an evil thought, and convinced for my uncon-
tancy in good, and want of more sence of my own,
and others sins, and slackness in some services, but
I had comfort from the 1. Thess. 5. 24. That Gods
faithfulness engages him to perfect his work in his Peo-
ple and to preserve them to the end.

This day being the Lords day I learned amongst
many other Lessons from Ezek. 20. (1.) That
when Gods People do come to ordinances, yet
they should expect good only from God, the People
lare before Ezekiel but inquired of God, verse 1. (2.)
That when People abuse their Gifts, God will pollute
them therein, and thereby, verse 26. (3.) That those that go on in sin cannot expect to find God
when they call upon him. (4.) That God may
sometimes return the captivity of his People before
they repent, verse 42, 43, I was convinced that it
is my duty. 1. To study my duty more, 2. To
strive to do my duty better, this whole day I was
troubled

troubled with the Head-ach, and pain in my Stomach, but I found the Lord enabling me with much patience, & moving my heart to praise him that affliction is not far greater Calm joy and ease, came this morning from the presence of the Lord, afflictible and pain, with a resolution to prize time, and mercy, and to walk better and more diligently before the Lord who directeth the steps, Prov. 16. 9. and he that keepeth his way preserveth his soul, which Scriptures I observed this Morning, this Evening I had some communion with the Lord in Prayer, I was lead to look upon that duty, 1. Tim. 2. 2. 13. Of praying for all men, and from what I heard of another to praise God for his goodness to me.

This Morning I observed a special providence by the coming of a Freind to visit me, and observed further from Prov. 17. 5. Howbeit Gods affliction is compared to a fining Pot or Furnace, to try and purge the Heart, also what a sad thing tis to have good opportunities and prizes put into our hands, but to want improving hearts, or to have corruption hinder good, verse 16, 20. I found no especial enlargement, nor communion with the Lord this day, but rather a provocation to pride yet of that good word in Tim. 1. 3. chap. 2. 6. met with me,

This day (being willing to wait upon God,) I found him good to me in softening and enlarging, and drawing out my Heart in Prayer, and I had some comfort from those words, Psal. 9. 9. The Lord will be a refuge for the oppressed, a refuge in times of trouble, and verse the 18. the needy shall not always be forgotten, yet this Evening I was set upon by temptation which in part prevailed and in part was resisted.

In the Morning foul and sinful thoughts came into my heart, but God made them bitter and bur-

blesome to me, and now little sins begin like flies to be more troublesome to me yet I much suspect my self if the Lord left me to my self never so little, and short a time, I had some joy and strength from Prov. 20.31. Wait on the Lord and he shall save thee.

This day my heart was somewhat melted and warmed in duty, and I found power to resist temptation. I had also my heart in a reasonable good measure brought to consider, why the Lord afflicts me and adds afflictions, and was thoroughly resolved in two things, that I would do what I could to pacify God, and to please him, and to believe in his free grace through Christ, let him do what he will with me. I was observing three comforts to the righteous from Prov. 21.18. 28. 31.

This day was a good day both inwardly and outwardly especially outwardly, I had some thoughts of Gods judgement to fear them, and to endeavour to shun them, and to intreat the Lord not to let me share with the wicked in their punishment much less their sins, I observed from Prov 22.14. that it is a sign of harred to be left to sin, an excellent promise in verse 23. also twelve Lessons Paul reaches I. Tim. 4.

This day being the Lords day I had some enjoyment of the Lords presence (as I observed) and among other things I observed first from Ezek. 39.26. That the first thing that the Lord doth in the Redemption of his People is to bring them to remember their sins, and to repent for them, and to having cleansed, and saved them from their iniquities, Jer. 33.8. Ezek. 36.29. he works then their temporal and outward deliverance, 2. From the last verse that when the Lord hath given his spirit to a people he never forsakes them more. 3. From Psal. 30.5. 17. I had considerations of the great suffi-

ings of the Church of God of old, and the ground of their comfort which is Christ. 4. From Rev. 12. was much refreshed to consider that the Church when she went to the Wilderness, yet that was by Wings that God gave her, and likewise in the Wilderness there was a place prepared by God for her, and there she was nursed her whole time.

This day I observed from Lev. 26. Gods way of dealing outwardly with his People either in mercy or affliction, according to their obedience or disobedience, but though they have sinned and brought punishment upon themselves, yet upon their confession of sin, humbling of their hearts, and accepting of their punishment, God remits theirs sins, and removes the punishment, this day God in his providence ordered that I should hurt and trouble myself which might have been much worse, I humbly praise God for it, and hope to profit by it.

This day my heart was very much enlarged, softened and quickened in Prayer twice (but especially once) and raised through the power of God exceedingly to be willing to suffer, I learnt. 1. To beware of slight and short repentance (a thing I often consider off) 2. To fear secret self-conceitfulness after the well performing of a duty. 3. To take heed of the corrupting flies of vain thoughts and idle words. 4. From Prov. 24. 1. Not to desire the company of evil men. 5. To see, consider, look and receive instruction from the Evil of others. 6. That such as do the will of God but not with a good end shall be punished, Hos. 1. 4.

This day I was troubled with vain and wandering thoughts in solemn duties, yet was made sensible of them, and in some measure resisted them effectually. I Learned from Prov. 25. 22. how to perform my duty towards my Enemies, and from Chap. 26.

26. the danger of keeping secret sins, that God will discover them before the Congregation.

God favoured me this day with kindness from, and affected me somewhat with the relation and reading of Gods wonderful and strange works, at which I desire to stand in admiration, and to fear and tremble, also to be affected with the sufferings of other Saints, that differ from me: I observed also from Prov. 26. 23. How a wicked Heart may be covered and undiscovered, as a Porch'd covered with dross, also from chap. 27. 12. the Character and care of a prudent man, viz. to foresee the evil and hide himself, and from 2. Tim. 1. to learn to partake of sufferings, and not to be ashamed of sufferers.

This day though I rose earlier then ordinary, yet through the multiplicity and continuance of company, I made not such good improvement thereof, I cannot say I profited much or gained or learned anything, unless it were from Prov. 27. 12. That a prudent man foreseeth the evil and hideth himself, also from 2. Tim. 2. 11. 12. I obse ved great encouragement to suffer for Christ, because we shall live and reign with him, also to labour to be pure, fit Vessels for the Lord, to follow after Righteousness, Faith, Peace, Charity, &c.

I was convinced this day of four things I was too negligent in, viz. Studying the Scriptures, sending to the Christians (especially those to whom I relate,) finishing somewhat I intended and begun, and improving my Talent in this place, more to the benefit of other poor Souls, I had my heart softened, and in some measure enlarged this day in Prayer, and truly affected with some Christians that came to see me, I had some comfortable considerations from three promises, Prov. 28. 10, 20, 26. The

upright shall have good things in possession, who so walketh uprightly shall be saved, and who so walketh wisely shall be delivered, I had also comfortable from Hos. 3. 4. 5. compared together and was put to consider those in 2. Tim. 3. 2 &c.

This morning though too slothful, I had some breathings of the Spirit of the Lord, and kindled affections in Prayer, those words in Proy. 39. 35, were some comfort and support to me the fear of man bringeth a snare, but who so putteth his trust in the Lord shall be safe, among other considerations I had this day 1. I considered that it was the needfullest thing in a dangerous time to get assurance of Gods favour and salvation, and to make haste to repent and return to the Lord. 2. To consider our spiritual warfare, and to quit our selves like Christians in striving for victory over our spiritual Enemies I had comfort from that blessed promise Jer. the 33. 7 8.

This day I had no great benefit to my Soul only from Hos 4. 8. 10 12. I observed (1.) That to have the heart set on iniquity. (2.) To leave off taking heed to the Lord. 3. To lose the heart, or have it indisposed to good. 4. To go from under God. 5. To be left to sin, or ignorant of the mind of the Lord, are most sad things, also from the 2. Tim. 4. (1.) To Watch in all things. 2. Endure. 3. To be doing our present duty. 4. Looking for our change, and depending on God to be kept from evil, were my seasonable present Lessons.

I found some softnes & meekness of heart this day, and had three special and main things in my heart to desire from God. 1. A thorough repentance and recovery out of former sins. 2. To be perfectly preserved for the time to come from evil. 3. To be fixed in my dissolution, or sufferings, I received

much kindness from the Lord this day, the words in
Hos. 5. 15. Till they acknowledge their iniquity (or
be guilty) I considered and thought I came short
thereof yet those words Prov. 28. 13. He that confess-
eth and forsaketh his sin shall find mercy.

This day I enjoyed some measure of the Spirit
in softening and drawing out of my heart in Prayer,
and somewhat in believing, and tenderness to-
wards others, and those words Eccles. 3, 18. Of
Gods manifesting unto men that they are but Beasts,
I desired to apply, and to take heed of being guilty
of any of those sins mentioned, Hos. 4. (1.)
Of setting the heart upon any inquiry verse the 8,
2. Of leaving to take heed to the Lord. 3. Of
losing the heart, or growing heartless in good. 4.
Of going from under God, also from Titus the 1,
14. not to give heed to the Commandments of
men.

This was a day wherein God abounded in kind-
ness towards me, yet I was convinced that I was
not guilty enough, or sensible enough of mine ini-
quities, (as God requires Hos. 5. 15. and from
Titus 2, I learned that a true Christian especially a
Minister of the Gospel, should be 1. Sound in
doctrine, 2. Sound in Faith, and sound in Speech,
And concerning belieiving I had three things. 1.
To study more the grounds of Faith, and the reasons
inducing thereto, 2. Not to give way to any thing
against belieiving. 3. To maintain Faith by hol-
iness.

This day God was pleased to enlarge my heart in
good, and to weaken corruption making me sensible
also of the present evils both of sin and suffering.
I learned from Titus 3. 8, 9. That Regeneration,
Justification and Adoption are of Gods Love, Pit-
y, Mercy and meer Grace, also to be ready to
do

diligent in, and profited by every good work, and to be angry with my self for sinful things, and deny my self in lawful things, oh my trouble! that I resolve some things I have not power to do.

This day I learned in the morning three things, 1. His coming into the World. 2. His walking before, and living in this world rightly. 3. His departure out of this world, also this day in the Evening the Lord shewed me kindness in some degree, and I had the consideration of the state to others upon my heart, yet I was convinced that I wanted more softness of Heart.

Though this day was somewhat painful to my body yet I had some refreshing thereto to my Soul for 1. I observed out of *Heb. 12. 16.* Encouragement to suffer, also inquiries into Believers building upon the true Foundation from *Math. 7. 24.* withal many comforts from Christ's carriage between his Resurrection and Ascension from this day to the 29. I observed not much save that my heart was in an ordinary Frame not much elevated in good, nor cast down with evil.

God moved my heart to praise him for his mercy the night before, and indeed it was worthy of praise, and I found a very great encouragement in my spirit to the Lord for it, this day I received divers Letters from my Friends in the Country, which were very refreshing, and the Lord came very seasonable into my Soul through many expressions in *Psal. 91.*

It pleased the Lord this day to draw forth, and to enlarge my heart much in Prayer, with many tears, and from the 1. Kings and *Ier. 50. 20.* To comfort me much in respect of the pardon of sin, also to consider four Lessons. 1. To bethink my self more of the sins I had committed, 2. To confess them

still more sensibly. 3. To turn from them more effectually. 4. To look upon it as a work of Christ (as it was to the Priests under the Law) to cleanse the Sanctuary either the Churches of God or the hearts of his People, 2. Chron. 29. 16.

This day did God tenderly afflict me in my head yet wonderfully whilst I was at Prayer removed it, I perceived it in the middle of Prayer departing from me, I heard also from Christians in the Country which much refreshed me, I observed two comfortable words from Jer. 50. 33. 34, 51. 53. For the Church of God, and methought according to that Scripture Psal. 102. 14. I had some pleasure in the Senses, and did favour the dust of Zion, and from Hos. 8. I observed four Lessons 1. To take heed of leaving, to take heed to the Lord especially in an evil time. 2. Of short repentance. 3. Of being a Vessel of no delight in Gods sight. 4. Of being giving up to sin.

Being the Lords day I think I may say it was a sweet day to my Soul in divers respects.

This day was good to the outward man, but I found a carnal tickling of self-conceitedness in something I had done and was doing, and I was convinced that my time stole away insensible, I observed that the Character of bad professors are out of Hos. 10. are (1.) To bring forth Fruit unto themselves 2. To have a divided Heart. 3. To be worse by affliction. 4. To have the evil of evil, ver/ e 14.

This day I would ever remember because of my great folly in my great frowardness towards my Wife and another, my Conscience reproved me for it, and I was convinced from Prov. 14. 17. 29. What evil I did thereby.

Being a day of Prayer I found my heart by Gods goodness much enlarged, sorrowing much

for the faults of the former day I learned from *Ezek. 10.* Three duties 1. To know the time, 2. To redeem it, and 3. To consider how soon it may be at an end.

Being the day my Wife went to *w.* I found an inclination in me, to cowardness but God restrained it and I found that Evening a continued sense and sorrow of, and for my former evil. I learned from *Eccles. 11.* (1.) That a man should hasten to do what good he can, because of the evil that is coming upon the Earth. (2.) Put away evil from my Flesh.

This day and night following I was much troubled with temptations, out of *Eccles. 11.* I observed many things that should move to mind their mortality, and that there is a time when the days will be so evil that they will not be desired also in the 9. & 10. it is said twice that the Preacher sought out. 1. Matter. 2. Words.

This day I had power to repulse temptation also a consideration that the blessed and righteous man. 1. Doth not go in sin presumptuously. 2. Nor continue in sin carelessly, nor 3. Give way to sin connivingly, I also considered that God in affliction doth no more to a Child of his then the Angel did to Peter *Acts the 5.* Smile him to awake him out of Sleep.

Being the Lords day I was refreshed in the morning with the presence and spirit of God in Prayer, and from the consideration of the wisdom, watchfulness, and unwearyedness of Satan in deceiving and tempting, I should learn to be watchful, and careful in keeping from the same.

The following Week my Book being from me I did not write my observations, only I remember that upon the fourth day I had comforts, both by

power I had against temptations, and from a better I had which came from several Friends in Waterford.

Also the last day of the week I found my heart much intent upon preaching, and with tears I did both study my Sermon, and pray for a blessing thereon yet had not liberty to preach it.

Also the following week wherein I was in wards, I had not my Book, only I remember 1. That I was well contented with my condition. 2. Very cheerful and comfortable. 3. Had a greater mind to do good. 4. Free from temptations. 5. Resolved to let the Lord himself bring me out in his time and way. 6. When I came out was stir'd up to praise the Lord, yet was not without temptations afterwards.

Some Lessons that I hope I have learned, or gained more experience in since my imprisonment.

1. To be more sober and serious in my carriage, and to shun and loath (more) jesting, fearing and foolish laughter, vain speaking, and unbecoming behaviour.

2. To prize secessions, or being in secret for private Meditation, Self-examination and Prayer more than before.

3. I have gained more power against passion, and anger (besides some other corruptions) and more moderation in discoursing with men of differing judgements.

4. A very great and earnest desire that there may be a general Union between the Saints of God, at least a forbearance towards one and other, wherein they cannot agree.

5. And especially a Heart really to pray for, and to pardon my worst and greatest Persecutors.

6. To

6. To justify God willingly and fully in all that he hath done, and to acknowledge that it is not without cause nor so much as mine iniquities have deserved, God dealing with me under the Covenant of Grace and as a Father.

7. To look more at the good and gain I have received from the Lord in and by sufferings; then at the time or nature of sufferings.

8. To know, remember, confess, and bewaile many sins which I was long ago guilty of.

9. To search and find out many weaknesses which I was guilty of in Preaching, particularly levity, setting forth Self, and natural parts too much.

10. To understand divers Scriptures clearer, and better, I hope, then I did before.

11. To withdraw my eyes, ear and heart from tempting objects.

Being the Lords day, I was in the morning refreshed privately, and in the afternoon the Lord was pleased to meet with my condition, unexpectedly in two things, also I observed the special care of the Church to please Christ, and her fear to displease him, mentioned three times *Act. 2. 7, and 3. 5. 8. 4.*

This day from *Isa. 1.* God poynted out two things to me (1) *To cease from sin, cease to do evil,* verse 16. (2) *I will take away all thy sin,* ver. 25. I also apprehended that the Prophecy in that 2 chap. is not yet fulfilled, compare verie 4. 19. 21. together, and those words in verse the 9 *forgive them not,* &c.

This day I had a strong conviction of the sin of resisting, or neglecting the motions of the spirit, and upon a temptation to give way to sinful thinking, I found power to side with and imbrace the spirits motions rather then the other, I had a Letter from

C. R. P. that refreshed me.

I was observing that when the Lord doth intend to secure a person & preserve it, he doth sanctifie & purge it, that from Isa. 4:4. y^e or when he doth intend to make use of a man, 2 Tim. 2. 20. 21. two other Scriptures I hope were laid to my heart 2 Kings 10. 9. But Je-hu took no heed to walk in the Law of the God of Israel withal his heart, but especially to take heed of sin of trespassing in affliction, more against the Lord 2 Chron. 28. 22. two sins I was likewise convinced of, mispending time, and doing nothing extraordinary for God, and having a very streight dry heart towards God his cause, people and wayes.

This day being part of it spent in prayer, I found my heart so ne-what affected (though often more) & my soul was very desirous to have power over my affectione & tongue I observed from Isa. the 55. That when God doth take away mercy he doth the same time give men up to judgement, but in the 13 verse of that Chap. there is an excellent promise that when the Lord is exalted the Lambs shall feed after their manner, that Scripture Phil. 1. 29. For unto you it is given in the behalf of Christ (was secret to me) i. e. by grace from God for his sake to beleive and suffer, or on his behalf i. e. for taking part with Christ ye suffer.

I was assaulted in the morning with temptations, yet after some disturbance, had some freedome from them y^e I observed a seasonable word from Isa. 6. 6, 7. That as soon as he Angel had taken the live coal from the Altar and touched and laid it upon the Prophets mouth he declared, that his iniquities were taken away, and his sin purged so God can easily and speedily remove him from any other Saint.

This morning having some provocation, I found my self ready presently to be moved with passion against him that accused me, of too much partialit-

ty towards my self, also too much inclination to self justification, suitable also in my course of reading, was that Scripture Isa. 7. 12. where *Ahaz*, thinking it least seemingly to avoid tempting God by asking a signe, runneth another sin, viz. disobedience and Rebellion against God.

This day I had some full refreshings from the Lord, and a fuller sense of things upon my heart then ordinary.

This was a day of light affliction upon my body, of pain in my back which I supposed might have increased; and heightened to a heavier distemper, but the Lord removed it by his blessing upon small means. I was drawn out in my spirit to praise God for it, as also to observe how the profits did take notice how the hand of the Lord was stretched out still, Isa. 9. 12. 17. 10. 4. whence I would learn to observe the hand of God in affliction, also I took notice of two sore evils in the people under affliction (1.) Not to return unto the Lord (2.) not to seek him in affliction yet two special promises chap. 10. 20. 21. *That they should stay upon the Lord, and return to the mighty God.*

This day being the Lords day, I had some real breathings of the spirit of the Lord in prayer, as I conceived also freedome from temptation, and a heart to praise God for it in some degree, I was taken up with several thoughts, which often amaze me. (1.) Of the word Patience of God. (2.) of his special love, to me, rather then others (3.) of his infinite wisdome and power in the resurrection of man.

I had many observations as from Isa. 11. 3. that Christ a spirit of quick understanding, or scent, or smell, as tis in the margin, in the fear of the Lord, such a spirit would I have; I was also strongly per-

swaded that that Chapter was not yet fulfilled, also sweet was that word to me Chap. 12. 1. Though thou wast angry with me, thine anger is turned away and thou comfortest me.

This morning I was troubled with sinful thoughts and truly these are the sins that trouble me most, but I found a heart to pray against them earnestly.

But God brought a most sweet word in a sweet manner to me, viz. Jer. 13. 19. Thou shalt call me thy father, and shall not turn from me, also another word in Chap. 5. 10. Go up upon her walls, but make not a full end, also from Isa. 14. 3. The Lord shall give thee rest from thy sorrow, and from thy fear, and from thy hard bondage and in the 30. verse, the needy shall lye down in safety.

Some experiences recorded by him in a sickness he had the 3. of the 3 month, 1658.

Isay 38. 9. The writing of Hezekiah King of Judah when he had been sick, and recoverd of his sickness.

1. **V**hen the Lord was pleased to visite me upon the sudden so sharply that I thought life was flying, and death sealing upon me, God shewed me that all the world and creatures therein were all helpless.

2. Looking up to God with a weak faith, and in few words the Lord was pleased to give some ease and releif by mitigating the pain.

3. Afterwards when I came towards my designed place, God ordered that some professors should meet with me, who shewed mercy both in bringing me into a house and giving notice to bethem.

4. That when I came to the house in extremity

of pain the Lord did give me some sudden and sweet sleep for 3 hours or more.

5. That both upon the way when I was scarce able to stand and in the house, when I wast thirsty the Lord did enable me to deny my self that I neither sat down on the grass, nor drank, both which would have been very hurtful.

6. That the Lord did move the hearts of the Brethren to come so willingly and express so much affection to me.

7. That God moved my heart and strengthened me to come home that night which proved advantageous.

8. That when the disease was at the highest and sorest, the Lord was pleased in that state to keep the eye of my mind directly upon himself.

9. That when I was much troubled about my Will, and was afraid the Lord would have taken me away before I had finished it, God heard my weak sensless crying unto him and gave me much satisfaction when it was done.

The Lord did not let loose any of my spiritual enemies, sin, or Satan upon me.

The Lord supported me with his former fatherly dealings, and the succors, comforts and experiences he had afforded in the like afflictions.

The Lord kept my spirit indifferent and unbiassed towards life or death, not desiring the one more then the other, but willing that God should choose for me.

The Lord shewed me things neerer then I saw them before, and smaller things, (as duties sins, &c.) seemed greater to me then they had done.

I was helped by the Lord to bear the affliction with that patience that I was so far from thinking it too heavy that I wondered it was so light,

I found a quicker discerning and a better taste to try words then before, and to know who spoke and what was spoken discreetly, seasonably and effectually.

That I had more sense of other sick and suffering Saints then I had before, especially the poor and the rasher because I considered how they wanted the accommodations I had.

As I had no extraordinary discoveries of the Lord, so I had several small and mediate expressions of his tenderness and kindness.

I had clearer knowledge and greater conviction of some sins particularly.

1. Self which I found to cleave to me ever to the end.

2. Of Frowardness, which I saw to be an abhorring to the Lord, and it troubled me much to hear it in my Family.

3. Wordliness, especially in having to do with worldly men.

4. Slothfulness in private duties.

5. Want of more care to reform my Family.

6. Using too many words about earthly things with my Wife.

7. Using too much fleshly wisdom in my preaching, and too much time, with too many words in my Sermons, and too many complements to Saints, offering Sacrifice or doing service unto the Lord, when God would have me be receiving mercy from him, this God shewed me once when being weak I went to perform duly, I had comfort from the Lord.

1. From several Scriptures as Rom. 14. 8. Phil. 1. 21. Job 33. 26. Psal. 71. 3. Esaiah 1. 25. Ezk. 22. 4. 4. Pro. 12. the last verse, John 16. 14. 1. 27. Psys. 7. 10 21.

2. Gracious Answers of Prayer, and feeding upon promises.

3. From the Visits and Prayers of the Saints,

4. That when I was to dispose of the estate the Lord had given me, I did find I was more thoughtful how to do it to Gods glory then I was to get it.

Some few of the Hymns found within his Papers,

A Hymn on the Sabbath day,

The rest of rests to me is Christ, in whom I do rejoice;

His day a Sabbath is to me; Tis not mine but his choice.

He rose and rested on that day, to shew his work was done,

His blest example is my Rule, his Candle is my Sun.

This is the Queen of dayes to me; For tis my Kings birth day:

He was begotten from the dead, that I might live for aye;

Not live in lust to do my will, but live to please my Lord.

To preach his word, and sit at board, 'mong Saints of one accord.

To pray and preach, to sing and praise, to meditate and talk.

From day dawning unto dark night, should be our work and walk.

Another

Another on the same;

The Sabbath is a day of rest, from Service, Work and
Sin:

When God had ended all his work, the Sabbath did
begin.

God set apart the seventh day, and did it sanctifie.

Adam in innocence was bound, that holy kepe shoulde be.
Then to the Iews God gave command, this day for to
observe;

And sorely punish wicked men, that from the Law did
swerve.

But when the time that Iewish rites, were to be done
away,

Christ did set up instead of it, another call'd by day.
This was presigur'd in the Law, and foretold frequen-
tly.

This Christ and his Disciples kept, stricktly and m-
idently.

This minds us, that the work is done, which Christ
ingag'd to do, at his ascension; and
Christ's resurrection was thereon, which makes us keep
it too.

Some without ground would slight this day, counting
alike all dayer; yet I with Saints will keep the same,
Yet I with Saints will keep the same, to celebrate Gods
praise.

Upon my going forth to Preach.

To be my Shephards underling, his Sheep to seek and
save,

It joyes me more than anything no work else do I ordain
To free a Soul from Death and Hell more then my life
I prize:

Converting Preachers (make me one) shall shine, for
they are wise.

O let me Lord have skill to bring, thy lost and scatter-
ing Sheep
Into thy School and Fould also, to teach and feed and
Keep.

My Lambs and little Ones are like to perish and be
lost;

Oh seek and save them Lord thy self, thou knowest
how much they cost.

Thy precious Blood was shed for them, that they might
ever have

Enjoyment of thy precions self, this had, no more they
crave.

Upon the occasion of preaching upon a Mountain.

How fair and eek how beautiful are those Messengers
Feet,

That preach glad tidings on the Hills, their voices must
needs be sweet.

Sweet is thy holy Trumpets sound, that calls and sum-
mons all,

To lissen to and list themselves under the General.

God gave his Law at first, on smoaky Mount Sinai,
God oft times did appear to his in such a place and
way.

Altars were built by Saints, to worship the true God;
The Temple on a Mountain was built, where God made
his abode.

Christ did resort to Hills, to Watch, to Preach to
Pray.

Christ was transfigured on a Mount, clad in divine ar-
ray.

On a Hill he tryed was, and that he overcame,
When from a Hill he did descend, he had the greatest
fame.

Christ wrought great Miracles on a barren Hill,
Christ did ascend from off a mount, the Scriptures to
fulfil.

Upon a Mount in Galile Christ gave commissions
To his Apostles for to preach unto all Nations.

From off a Mountain high John saw that glorious
sight,

The new Jerusalem (Christs bride) cloathed in white
and bright.

The Mountains minds us of Gods faithful promises,
Gods Wisdom, Might and Providence; on Hills appear
all these.

The prosecuted Saints did hide themselves in Hills;
Their th' Idolators worshipped God after their crooked
wills.

Christ Kingdome and his Church, his Mount of holiness.

Shall break and quell all Mountains, and, all Hills of
wickedness.

Gods Mountains shall bring peace: the Hills shall leap
and sing:

On Mount Olive Christ will stand, to judge the world
as King.

The barren Wilderness shall be a fruitful Land:

Upon the thirsty parched ground Pools of Water shall
stand.

This Cloud of Witnesses, do all agree to teach,
That it is lawful on a Hill, or Mount to Pray and
Preach.

Here on appears the Grass that feeds the Beasts, and
Beasts Men,

Why should not men upon a Hill praise God for their
food then.

That God who dwells on high, and yet is every where,
Will now be serv'd in Spirit, in every place with fear.
At my Pulpit and my Pew, shall be a Throne of Grace,

As well as Iainscot in a Kirk, for I prize every place
Alike to worship God, who dwelleth every where,
For that which I in places look, is whether Christ be
there.

Upon Preaching in a Market place.

A Merchant brought from far, rich Ware and Pearls
to sell,
Where many came, but not to buy, yet some approved
well.

The Sellar and the rate, and rich Commodity;
Some ask the Servants what's the price, he said, 'tis cheap,
come Buy.

Here's Gold and rich Garments, here's Oyl, here's Milk,
here's Wine,

Thou wants come quick, accept of Christ and all thero
shall be thine.

Who is thy Master Christ, in Pover he is here,
In Person in high Paradice; would you ga to him there?
O yes to Heaven we would go: how shall we thither
reach?

Come near and hearken to his Word; his spirit will you
teach.

The spirit said, ile shew and work, what's to be known
and done,

They answered make us willing Lord, then to thee we
will run.

A Dialogue betwixt Time and Youth.

Time speaks.

Time, I am bore headed ready to depart,
I waited for thee, but thou hast not heard

To think, how I have turn'd so oft my Glass;
 The least and lowest Sands runs now apace.
 If once I turn my Back, no locks behind; (find,
 Thou'l seek me, when and where thou'l not me

Youth.

Youth, My aged Father do not weary be,
 Have patience yet a while, I will apply
 My self, to that which profits in the End:
 Tis time enough for young men to amend.
 I must have recreation fit for Youth; (Truth:
 Let Old men (if they will) ply Time and
 Time, Farewell the Glass is out, Death takes my place.
 Youth, Oh time I pray thee stay, whilst I have grace.
 Our Time is short, our journey long, our Work un-
 done in part;
 Our Thread near spun, our Glass near run, all
 this unlaid to Heart.

Upon the apprehension of Christ's love to me, and the
 feeling of my love to him.

Who would not love thee Lord more then Self, Sin or
 World?
 Who would not ravisht be? That sees thy Love, or thee?
 Who can think of thy Name? and not leap at the same
 My names V. P. who Lord loves thee.

Upon the occasion of a Tooth-ach.

No pain like that my Saviour bore for me,
 No suffering like, his suffering on the Tree,
 Which he did bear not for himself, but me.

Oh what love was herein
 A plated Crown of prickling Thorns he wore,
 Blows in his Head, Spots on his Face he bore.

Besides base shame and scorn, sure this was sore :

But more he bore for sin
Gaul was his Meat, and Vinegar his Drink;
A Brook he drank from Pottom to the Brink:
My Blood should write his Bruises, not my Ink;

Thy Blood Lord wrought my Peace
A Flood of wrath stream'd through his Soul within,
The Law him lash'd, so did Satan and sin,
Till Death him sunk and Grave swallowed him in;

Thus did my Lord decease.
Shall Tooth ach then or pain from one small Bone
Make me have sence of Self more then that one;
Come thoughts of Christ's pain in, mine own begone:

For Christ will heal thee sure
That Balm and Brazen Serpent, that cures me
Is that which cur'd the Worlds great malady:
Nothing like this Panpharmalon can be

Which Tooth and all will cure.

The Saints Portion after death.

Strangers we are whiſt we are here, clad with carnallity.
Sojourning towards our long home, even Eternity.
Twiſt not be long before we reach unto our journeys end:
Our Moring's past, Evening doth bust, towards our reſt
we bend.

VVho knocks? Tis I, what is thy Name? my Name is
dreadful Death,
What is thy business now with me? tis for to feich thy
Breath.

VVe'come my Freind I look'd for thee, come shew me thy
Commission

From Christ thy Master, and my Lord with hee then ille
begon.

Loo here it is take it and read: hold tis his Seal and
Hand;

I know it will here ile not dwell, but obey his command.
Come thou away, come quickly dear; I long to see thy
Face

My Father also sent for thee, come quickly, come apace.
I come, I come; ope then the Door: give light for it is
dark:

The entries straights; Lord lend thy hand, that I may
reach the mark.

The Gulf twixt thee and me is great; I cannot through it
venter,

Till thou lets down thy safe draw-Bridge, I have no
hope to enter.

Citizen let down the Bridge, let in my Freind to me:
Oh welcome, welcome my dear one, my Heart did long
for thee.

Now sweet Son, thou shalt see my Face, for which thou
didst so long:

Thou shalt with me abide for aye, Angels and Saints
among.

Thou shalt not Sigh, nor Sob again; thy Sins thou shalt
not see..

Thy Blemishes and Weaknesses no longer trouble thee.
Thou shalt have rest from thy Labours: thy works shall
follow thee:

All Angels and all Saints that are, or ever were thou'lt
see.

Thou shalt be Crown'd with Righteousness, yea with a
glorious Crown.

Yea thou shalt in full brightness shine, as doth the beau-
tious Sun.

Thou shalt sit on my Throne, to judge Angels and wicked
Men:

Thy Scandals shall be washed off, sitting on high till
when,

The Kingdome I deliver up, to thy Father and mine,
Who shall be all in all for aye, in whom we'll be and
shine.

Hallelujahs to thee my Lord , to thee for ever more,
To thy Father and sweet Spirit, & thee in one ador.

Upon the Persecution.

Tis a sad age, when ther's such rage against poor harm-
less Doves,

Who through their need seek Men to feed, from him
their Soul that Loves.

A sudden change yet not so strange, is come upon poor
Saints :

Alas dear ones! God bears their Groans their moans and
sad complaints.

The wicked strive, Husbands from Wives, to separate
and part,

And the Shephards from their own Herds, that joynly
with one heart,

Would serv'e their Lord with one accord after his Word
and Will :

But Dogs and Woolves and cruel Elves, that seek them-
selves would kill.

The innocent that no hurt meant, but spent their time
and strength,

To seek the way that poor Souls they, through Christ
may gain at length.

That great reward which God prepar'd, and car'd for
long ago,

They will obtain and the same gain, in spite of every
Foe.

Another.

O God our God, we by the Rod, are brought in part to see;
There is no man, that will or can, but thy sole Majesty, *
Hear the complaints of thy dear Saints, who in great
sufferings are

Or will pity, or justify them, though they harmlesse are,
Thy holy Laws and blessed Cause, are like so suffer too:
The work thou didst once in the midst, of us they would
undo.

After the 25. Psalm.

God is our hope and stay, our refuge in our need
He is our Shephard hee'l preserve, and his own Sheep
will feed:
Hee'l feed them with his VVord, yea also with his Rod;
And he will manifest himself, to be their mighty God.
If any do them hurt, their Foes hee'l surely slay; (away.
And who they be that binder them, such hee'l remoue.
He that doth touch them, the Apple of his Eye
Doth touch, and he is sensible of all such injury.
VVou unto those, that do, his little ones offend
T'wer better a Milstone were hanged, on their Necks
without end.
And they cast in the Sea, that is quie bottomless;
Then to come under Gods sore Curse, that punishment is
les.
But happy are all such, that follow their good Lord,
And patiently upon him wait, hearing his holy VVord;
And in him do beleive, and for their sins repent.
These shall not be ashamed at last, nor for their sins be
shent.

Upon the Saints suffering.

This is the Fire through which thou dost, purge away
Droſt and Sin:
This is the VVater that doth wash, in part the filth of
sin.
This is the Wind that blows away our Chaff, and which
light is.

This

This is the School wherein we learn the best experiances.
 This is the way wherein we do follow the Son and Saincs:
 This is the way to liberty, with thee by our restraints:
 This is the Food and Physick which thou givest to thy
 Children:

This is the means when they have sin'd, to bring them
 back again.

This is that which tends to divorce thy People from this
 VVorld:-

This is the Storm that tends to drive, thyne into one acc-
 ord :

This is the Hedge and Wall that keeps thy People from
 ranging :

This is the Chain that binds them up, from the accurf-
 ed thing :

This is the Fullers Sope that doth both whiten them and
 try :

This is the Fire in which they do their Lord most glorify
 VVith patience and contentedness therefore our suffer-
 ings we

VVill endure without murmuring against men or
 'gainst thee.

V. P.

Some

Some remarkable Passages in the Life and Ministry of this worthy Servant of Christ, communicated by some faithful observing Christians and his ancient intimate acquaintance.

Mr. *Vavasor Powel* was born of honest and honourable Parentage, his Father Mr. *Richard Powel* of a very ancient Family in *Wales*, living in the Burrough of *Knockas* in *Radnorshire*, where his Ancestors had lived for some 100. years before him: His Mother of the *Vavasors* a Family of great antiquity that came out of *Yorkshire* into *Wales*, and so by both allied to most of the best Families in North-*Wales*, though his best pedigree and highest descent was that which he derived from the most honourable Family of *Abraham*. For the unwor-
thiest persons many times pretend to the highest worldly descent, the new born being only the best born.

He was brought up a Scholler & taken by his Uncle Mr. *Erasmus Powel* to be Curate at *Clun*, where he also kept School in which time it pleased God in the midst of his vanity and enmity to Christ and his People, to call and convert him (especially by the ministry of that eminent Servant of Christ, Mr. *Walter Cradock*) which was attended with deep humility in sight and sence of sin, and a lost estate by nature, and led by a Spirit of Bondage, through legal Terrors to clear manifestations of the love of Christ in Gospel Life and Liberty, encountering with manifold tem-
ptations within and without, not only by Satans attacks

assaults in the mind, but by his visible appearances sometimes in one shape, sometimes in another, to terrifie and affright him, especialy in Prayer and in his drawing nigh unto the Lord, but by Faith he still got the victory over him.

He in a little time profited above many, and being very zealous and full of Love to Christ, did besir himself exceedingly in preaching the Gospel, labouring therein more abundantly then any we have known giving himself wholly to the work both in publick & private, God also accompanying him with his blessing and presence in great success, the generallity of the Country being then as Feilds, white unto the Harvest, flock ardently to his Ministry, and many by his Preaching were turned to the Lord, so that *Radnorshire* that before was a dark Country, came to have much light, and in a shott space many eminent Professors begotten in it, at which Satan begun to rage exceedingly and stirred up some of his Instruments to persecute the truth, laying wait for his life and liberty, some by a judicial way, some by violence till they drove him out of the Country, from whence he went to *London*, where in the time of the War he continued sometime, he was called to *Dartford* in *Kent* where he was very successfull in his Ministry to the gathering of a Church, afterwards times growing more peaceable, he was called into *Wales* again, where he renewed his former labours, preaching the Word in seation and out of seation, so that by him Christ made manifest the favor of his knowledge and grace in every place throughout the Country, insomuch that there was but few (if any) of the Churches, Chappels, Town halls in *Wales* wherein he did not preach Christ, Yea very often upon Mountains, and very frequent in Fairs, and Markets, it was admirable to consider how industrious

distrisous he was by his often preaching in two or three places a day, and seldome two dayes in a week throughout the year out of the Pulpit, nay he would sometimes ride a hundred miles in a week, and Preach in every place where he might have admission both day and night, if he passed through any Fair, or Market, or near any great concourse of People (so great was his love to Souls) he would take the opportunity in his Journey to preach Christ, yea his whole life was a continual preaching, giving reasonable instruction to every body he met with being fruitful and exemplary in Word, Doctrine, Conversation, Spirit, it was his custome where ever he came to leave some spiritual instructions and gracious favour behind him.

He was indued with such courage of mind & furnished with such ability of body, that he went through his work with great delight, many admiring how he was able to hold out, he was an able Minister of the new Testament, and always in readiness upon all occasions to fulfil his Ministry, and like the good Householder brought forth of his Treasury things new and old, being very indefatigable in his work, speaking and praying sometimes, 3.4. nay 6, and 7. hours together; he was very faithful in delivering the word of truth, and in explaining it to the meanest capacity. and still endeavoured to suit his discourse to the occasion and condition of the Hearers. he neither regarded nor feared the frowns, or favours of great men, but faithfully and courageously would warn, and reprove them to their Faces, he was very affectionate in drawing and inviting Sinners to Christ, and as sharply would hereprove the prophanes the rebellious Hippocrates and Backsliders, and most compassionately sympathize with the weak, afflicted and tempted, he was very excellent in the illustrating of his do-

etrie by familiar Comparisons, Parables and Similitudes which used to be very profitable to the hearers, tending greatly to imprint the truth in their minds, and which was so much the way taken by our Saviour that it is said without a Parable he spake not, he had a ready wit well read in History and Geography, a good natural Phylosopher and skilled in Phylick, which greatly furthered his invention, but above all very powerful in prayer, much indued with the Spirit and an Eloquent man, and mighty in the Scriptures, which was so admirably imprinted in his memory, that he was as a Concordance where ever he came, so that a Scripture could hardly be named to him, but he could tell you the Chapter and Verse, he had such an admirable memory that if he heard two or three Sermons together, he could repeate them verbatim, though towards his latter end by his long imprisonment, being kept from the exercise of his Gifts his memory was impaired.

He was very exact in keeping punctual to his appointed times of Preaching, having divers Lectures both Weekly, Fornightly, Monthly and two Months, and Quarterly besides, extraordinary appointments both in *England* and *Wales*, from which no ill weather Frost nor Snow, nor ordinary difficulties could binder.

One time as he was going to Preach his Horse fell lame, and could not well reach the place appointed on Foot, he being in a great strait be-thought himself of the way that one *David ap Hugh* took in like case and addressed to it, *viz.* alighted off his Horse and went to Prayer and begged strength of God both for himself, and Horse to perform his Journey which accordingly was made good to him, for mounting his Horse he found his lame-

ness was departed.

One time he was to Preach at *Lempster* in *Hertfordshire*, upon a first day of the week, having the day before preached by the way, and as he was coming late at night, he had a very greivous fall off his Horse, which bruised him much that he could not come further that night, and questioned whether he should be able to stir the next day, yet Prayer being made he was inabled to reach the place early in the morning, and to preach thrice that day.

Another time he was to preach at a place called *Coy*, to perform which he was constrained to ride night and day, until at last his Horse tired, so that he was forced to leave him by the way, and perform the rest of his Journey a Foot.

It was his usual custome in riding to places to Preach, if he overtook any aged People going on foot towards the meeting, to set them on his Horse, and to walk himself by their sides, which he would do for miles together.

Many have bee the difficulties, and hardships he under went in his itinerant preachings, sometimes forced to lye in the poor *Welch* houses upon the Mountains where he could find little accommodation for either Horse or Man, and yet could as cheerfully spend the night in examining and instructing the poor People, as if he had, had the best entertainment in the world, for it was his meat and drick to do his Masters work, in gaining and edifying of Souls, and it was his custome to reward the poor People, as much for their course Bread and Cheeze, and hard Lodging, as if he had been in the choiest Inn,

He met many times with very hard measure from wicked Drunkards, and debauched Persons by often lying in wait for his Life, and by many Buffeting

and Stripes which he received from them, and he was very much prejudiced by Blows upon his Head, yet freely did he use to forgive his most mischeivous and malicious Enemies and Persecutors, never prosecuting any of them, though he had great advantage against them, and many freinds that would have righted him and punished them, but patiently did he bear in his body the marks of the Lord Jesus, and most Christianly did he undergo all the unjust reproaches he met with from wicked men, rendering blessings for cursings love for hatred, he used to say he would not take a great deal by the year for the reproaches he met with, all for Christ which he could not be without.

He was exceeding hospitable, the Feasts that he used to make was not for the rich, but the poor and aged, whom he often invited and supplyed with Clothes, Shoos, Stockings, and all other necessary accommodations.

He was very free in the entertainment of Strangers, and all Saints, his house being common for them, and great resort was to him from most parts of Wales, and many from England, and was so free harrted that he would use to say he had room for twelve in his Beds, a hundred in his Barns, and a thousand in his heart, and so liberal that he would wrong himself to do good to others, he was very merciful to all poor People, and when in the greatest haist he would not let the poor cry in vain, and severally would he with his Alms impart some good instructions to their Souls.

He was very loving and courteous to all his Neighbours, and much beloved by them.

He was very zealous against false doctrine and Errors corrupt and anti-Christian deceivers.

He did spend and was spent in his Masters service,

Laying out himself, and what he had for him, not serving him for filthy lucre but of a ready mind, finding his wages in his work, and therefore having freely received he freely gave, little outward advantage accrued to him by his ministry, from the Churches in Wales, he received nothing but neighbourly and brotherly kindness, which he was as ready to require, and much more willing to give then receive, and as freely did he contribute the necessities of others as any, the Parliament ordered him 100*l.* per annum, out of a fine curia whereof he received about 60*l.* for seven or eight years, many considerable gifts he refused, and never did he get any thing by the Act for the propagation of the Gospel in Wales, as was abundantly laid to his charge, for which his vindication in print to this day unanswered, may stop the mouth of Envy it self.

And he made it appear in the Consciences of all that knew him that wealth, and worldly advantages was not the penny he entred the Vineyard for, but the gaining of Souls, his temporal Estate as well known was more before the War, then at the time of his imprisonment and death, being indeed a despiser of the world, and which was no more his temptation, then it was Lusts, he was of a noble generous free Spirit, and as some term it much a Gentleman in all his deportment.

He was very humble and plain in his carriage preferring others before himself, though far inferior in Gifts and Grace to him, and a most ready servant to do good to all both for Soul and Body.

He was very just in all his dealings and would rather receive wrong, then offer injury to any, and kept still a great jealousy over himself least he should do any thing unbecoming the Gospel.

He was very pitiful to all in distress whether

Saints or sinners, and especially in the case of sin, which he would deeply lay to heart, and weep bitterly in consideration of the weightiness of sin upon their Souls, and greatly would he lament the scandalous offences in Professors, which tended so much to the dishonour of God, grief of the Saints, and hardening of sinners, and endangering their own Souls.

He was very active in doing good, and little time spent by him in idleness, after great and tedious Journeys and pains in Preaching, he would be as fresh to attend any work for God, as if there had been no such thing, it was his constant practice to be speaking of good to all he conversed with, and to convert worldly discourse into spiritual things, and when he apprehended any to discourse of the things of God in a common light Spirit, he would endeavour to work them up to more seriousness and spirituality.

Where ever he was, at home or abroad, he would be still furthering of good things, and improve all opportunities with whom so ever he conversed, were it in his Journey; or upon the Road to infil something for the good and benefit of their Souls, wherein as a follower of his Master, he was a lively pattern to the Saints, and wherein God blessed him exceedingly.

He was to receive exhortation admonition and reproof, (being under all his excellencies & great worth a man subject to passion & infirmity) which he would imbrace with all humble submission and acknowledge thankfulness, and his Conscience was so tender that he woud of himself both privately and publickly express his fears and jealousy of himself, and would desire others to tell him his faults which he might not so well discern in himself.

He was a faithful and diligent observer of the one

goings of God upon his Soul, whereof he kept a dayly account and record, taking notice both of the actings of grace, and the stirrings of corruption, and the assaults of sin and Satan, or World made upon him.

It was his dayly practice to draw forth some instruction, and advantage from every object, and every thing that accrued, viz. from Scriptures or ordinances, Gods dealings with him in every respect from conserences with Saints, or Sinners, from any providence or accident whether prosperous or ad-verse from Creatures Heaven, Earth, Seasons, from the graces, and vertues as well as failings and infirmities of Saints and Professors.

A great observer of Dreams, and what God might speak to himself or others by them, for warning instruction, or reproof.

He was very heavenly, his Heart so set with diligence and intentness upon the things of God, that when he was alone, and none to discourse with, he would many times be singing of Hymns in his house and elsewhere, and often in his Bed as soon as he awaked in the morning, being excellent at extempory Hymns, which have been to the refreshing of many, who have declared to have enjoyed as much of God in joyning with him therein, as in any other ordinance.

And his Soul did follow so hard after God, that he hath been heard to pray very audibly and fervently in his sleep, and yet knew it not vwhen he awaked.

He was of an undanted courage for God, no fear of suffering could turn him back in the work of the Lord, he had such a fervent zeal for Christ, and the Truth, and such enmity to, and hatred against, that he regarded not the greatness of men,

in administering reproof to them, vwhat danger so ever might accrue to him thereby, he used to say he feared the corruption of his Heart more then any sufferings he met vwith from men.

He vwith much compassion, and feeling affection used to sympathize vwith the vweak, and tempted; making their condition his ovvn, but vwould magnifie his office vwith great zeal, by improving the authority Christ had given him to curb the insolene, stubborn, and rebellious.

He vvas one of a vworthy publick Spirit zealous in, and furthering of all things that might tend to promote the good of his Neighbour and Nation, but especially the *Saints*, and *Sion*, in advancing the Name, Interest, Kingdome, and Soveraignty of Jesus Christ, and seting himself withal his might against *Babylon* that common publick Enemy of mankind.

He was very tender of the Consciences of others, though differing in judgement from him, and where he discerned sincerity, and truth of Grace, exprefsed much endeared affection to them as Brethren, being a dear Lover and Promoter of love to Saints as Saints, without relation to particular perswasion, or private opinion.

He was exceeding successful in the work of the ministry, which was sealed to him by the conversion of many Souls confirmation, consolation and edification, of more both in *England* and *Wales*.

He was instrumental to the gathering of Churches, to the healing and composing of many differences and breaches, wherein he travelled much by Messengers Letters, Conferences and Journeys far and near.

It was his usual course in order to preserve and maintain like and love amongst the Churches, he

most neerly couersed with, to put them upon the debating and resolving of several questions from time to time, he handed to them which proved exceeding profitable to the increase of knowledge, and to the ends proposed.

He was much in visiting from house to house, taking a particular account both of inward and outward man, inquiring after their family, walks, duties, and deportments, and in an especial manner did he with diligence attend the sick, administering all things necessary for Body and Soul, Exhorting, Comforting and Praying with and for them.

He was exceeding zealous to keep the Communion clean and pure, by keeping a diligent Watch, putting forth early warning and reproof against the first appearances of envy, and scandal, and a faithful rejecting the hardened and impenitent Sinners, in which Cases he used to be mighty powerful in the administering of that ordinance of excommunication shewing the terrible ness thereof so that many hearts would tremble greatly thereat, and yet be found also therein with great tenderness, and heart meeteings to the offenders themselves.

As he was Master of a Family, he was wonderful careful to do the things that was just and equal, and principally he did design to promote the power of godlides amongst his Servants, he used to tell them that they should at any time leave work to pray or read, and when he found them at any times in the Feilds reading or conserning about the things of God, he would bid them go on and continue in it, and of how few are they that prefer and promote the good of Souls before their own worldly profit & advantage, but are rather so oppressing their Servants, that they can hardly have any time day or night to give God what he requires.

He used in his Family sometimes to repeat Sermons, and inquiring what they remembred thereof, sometimes what they had read that day in the Scriptures,, and what they had observed in their reading, what providence they had taken notice of, and what instruction from them, sometimes propounding useful questions to them to resolve, sometimes read and expounded a Chapter and informed himself how they understood it, and what they remembred from it, sometimes sing an Hymn, and pray constantly, which duties he performed twice a day, if no more when at home, and usually would alter both his method and his hours , designing to bring them up to the life, and not so much to live in the form of duties.

Those Servants that he saw careless of their Souls, or sleep in duties not remembring what they heard, he would charge, warn and reprove them most strictly, and threaten to turn them out of his doors, if they did not reform.

When his occasion led him abroad to preach which was very often, he left with them strict charge to perform the Family duties amongst themselves.

As he was a housekeeper had all things provided decently and in good order, his Husbandry and all his affairs well contrived and managed with great discretion.

This following account so well agreeing with the former, and given in by his dear Wite Mr. Katherine Powell is thought meet here to be inserted.

He was exceeding tender to all persons, to their inward and outward man, bountiful in heart and hand to any he saw need, or desire good from him, a fift part of all his income, either of the little he had of his own or otherwise (by providence came to him) he dedicated to the Lords service and gave it

to any in want, much of it would he give to poor carnal persons, saying we should not only be kind to one another, for God is kind to the unthankful and unholie, and that Christians should do good for the honour of the Gospel, striving by this as well as otherways to make the poor World in Love with (or at least have nothing to say against) the good ways of God nor the Professors of it,

Though he suffered much, and of various kinds, yet never retain'd anger, or disgust to the instruments, but could weep in secret for them, that their sins might be blotted out.

Nor ever did I know by any surprizing tryal, un-fitted for Prayer, or any service for God.

A man of great sincerity and plainness, either spake his heart in what he spake, or else spake not at all, nor omitted speaking what he thought was his duty for fear of displeasing any, and yet a most winning, obliging carriage to all persons, a man very observant how his Soul prospered, to which end he w rit every night what he had gained or lost there is that day, either in the Scriptures, Prayer, Christian converse, or other duties he was exercised in,

A man of great Faith in all things, God has promised to his People, relating to inward or outward man, and as to his own particular, when there was at any time shortness in either, he went with much humble holy boldness (through Faith in the Blood of Jesus) to tell God what he wanted who did give, eminent returns of that kind.

A man of great humility esteeming inferior Christians before himself, and willing others should do so too.

A man much in Prayer he set aside one part of the day alone, to seek God for *Sion*, not mixing other requests at that time, and constant in Family du-

ty, morning and night at least, and with his Wife before he went to Bed (notwithstanding which) immediately before he composed himself to rest, took leave by committing again by a few words in Prayer to the Lord, and so in the morning when he awoke renewed Communion afresh with God, sometimes, first by Prayer, sometimes (when his heart overflowed with spiritual joy) in Songs or Hymns of Praises, and that with a very broken and melting Frame.

A man very conscientious and exemplary in all relative duties, and very punctual to his word, if he promised any thing it was as binding to him as the most legal obligation, he was naturally of a hasty spirit which if at any time brake out, he would in a short space recover himself, and come out of it return to as sweet and amiable a frame of spirit as could be desired, and candidly acknowledge his passion and mourn over it.

He was a very strict and conscientious Observer of the Sabbath-day, viz. The first day of the week the Christian Sabbath, not doing or speaking of that day what he saw lawful upon other dayes, attending the duties thereof from Evening to Evening, and as to the change of the day and the duties required in sanctifying thereof, he hath with great judgement asserted from the Scriptures too large to be here inserted.

To these foregoing Testimonies, tending to preserve the savour and precious memory, of this eminent Servant of Christ, as well as vindicate him (from those reproaches that for zeal to his Masters service he was loaded with, and that not only from bad men but through Emulation prejudice or mistakes even from good men also) it is thought meet to add also the following Testimonial by som: of his

antient acquaintance and persons of known worth and integrity.

As soe his birth we took notice that Gentlemen of the best Rank in the County of Salop, Radnor, Montgomery, &c. saluted him as their Kinsman, and for his Education (thoogh from his Childhood broughte up a Scholar) we measured it not by every dusty Way he hath travelled, or fowl Dunghill he hath woden on, but by the endowments of his mind as a man, a Christian, a Preacher, His dexterous faculties both natural and acquired, his Scripture, Learning and Gifts of utterance, adorning those several capacities, If that saying be true *Bonus Textuaris, est bonus Theologus,* we may arrest him to have beene none of the meaneit, we cheifly prized his nurture and proficency under Christ: But lastly we look upon his work as a Flower above all in his Garden, for Beauty, Savour, and medicinal vertue, he was an indisatigable Labourer in the Harvest, Peaching almost every day in one Parish or other (and twice or thrice a day often.

1. Christ and Moses excellency, or Zion or Sina's glory treating of the two Covenants.
 2. A Dialogue between Christ and a Publican Christ and a doubting Christian.
 3. Christ exalted by the Father, God the Father glorified and mans Redemption finished.
 4. The Bird in the Cage.
 5. Common Prayer no Divine service.
 6. Sufferers Chatisisme.
 7. A Scriptural Chatisisme.
 8. Sinful and sinless swearing.
 9. A Scripture Concordance.
- He hath written several Books none of which impeaded one Sermon.
- H.s acceptance was more then ordinary above many

many of his fellow Labourers in the Gospel, as appeared by the numerous concourse of Auditors to his frequent Lectures, who were as unwearyed in hearing as he in speaking, his success also was answerable, who saw not his Labours prosperous? Who can blast that which the Lord blesseth, or dares willily what the King delighted to honour, he was no fruitless Itinerant but fully approved himself a Workman, that needed not to have been ashamed to be employed by the head of the Church of Christ, to convert, comfort, edifie many Souls to reprove, rebuke, exhort all.

Welcom'd wherever he came, whether by the morally civil or the truly Religious, the quickness of his imagination, strength of his memory, fulness of his conceptions, variety of his discourses, and readiness of utterance, challenging more then ordinary respect from the former, and the exemplariness of his piety, the tenderness of his affections, the forswardness of his zeal, the holiness of his doctrine, and eminency of all his Graces, endearing him to the latter, only the superstitious hated him, but he never prophecyed good concerning them but Evil.

We confess to you that vve our selves have had as deep prejudice against him, as any could have, but have been taught by experience this better Character of him.

He vvas a man in whose bodily temperature, the nobler Elements of Fire and Air have had the predominancy, as the rushing mighty Wind, and the Cloven tongued Fire have in his mental temperature, which carried him above Earthly interest, towards his Celestial Center, he had a Body of Steel made as of purpose for his never resting indifatigable Spirit, which by his extraordinary motion and agitation, might

might have worn out many ordinary Cases, his Labour
 were his Recreations, and there vvas no time more
 burdensome than while he vvas from under his bur-
 den, he had a Heart feared none but him that is to
 be feared for his mercy; that loved none but Christ
 and those that carried some price of his Beauty, and
 yet hated none but those that hated love it self, and in
 them too, rather their divilish vizer then their per-
 sons, for he would often melt in private mourning
 for those that had the most inflamed hearts, against
 Christ and his People, his Head was not only a
 Fountain of Tears, because men keep not Gods Law,
 but also a Conduit of divine instruction teaching
 them how to keep it. His Tongue was as the Pen
 of a ready Writer, which was toucht with a Coal
 from the Altar, that it knows no difference between
 rich and poor, mean and honourable. His Ears were
 sometimes open to those that came, but with the
 Colours of Christ about them, but neither they nor
 his Purse that to the poor and needy, that would
 not only dose out his Silver to them, but what he
 had in the name of the Lord to distribute to their
 precious Souls, his Hands were lift up against none
 but such as appeared to him to be *Ioram*s or *Aba-zi-ahs*, nor stretched out to draw in any but good *Se-
banadabs* into the Chariot of *Aminadab*. He was
 a *Latimer* for his plain dealing, a *Luther* for his zeal,
 and we may boldly speak it a *Paul* for his diligence It
 was the Mantle of the great Prophet, that was his
 Rayment, the Power and Spirit of him, that was greater
 then *Elias* rested on him, by which he was made
 instrumental in the doing of wonders, even the re-
 viving of many a *Shumanites* Son, many a dead Soul,
 there are many Servants of God in Wales, that can
 say of him, as *Paul* does of himself, that though
 they had many Teachers, yet they had not many
 Fathers in Christ. He

He was for many years a dayly miner at the works of Christ, and we are confident that there is not this day in England a Labourer of his time, that can shew more right Silver Ore of his own raising then he, go out of the Welch Mines, witness his gathered Congregations in Mount Gomery, Radnor and Cardigan shire abounding with hopeful visible Converts, to whose Ministry most in those assemblies have acknowledged themselves to own their blessed changes, who would be ready to attest the same unto the World by annexing hereto a List of their Names were it thought necessary, besides what success the Lord gave him formerly in London, Kent and other places, where their remains many living Monuments of his powerful undeceiving Ministry, many its true were filled with envy towards him, yet being above discouragement, whilst he was permitted was still striving to follow his Master as near as he might, going about doing good continually, and to heal every Soul-disease amongst the People, still labouring and endeavouring to cause the sleepy to awake, the Deaf to hear, the Blind to see, the Lame to walk, many of such good works did he do, and for which of those was he stoned esteemed, as Dung and off-scouring, and accounted as one of whom the World was not worthy, H. P. A. M. E. H. L. P. I. N. E. V. T. L. E. M. I. G. I. Q. C. L.

A faithful Narrative of his sufferings and imprisonment.

Manifold were the Perils, Buffettings, Seizures, and Imprisonments he underwent in his attending and pleading Christs Cause and Gospel, insomuch

that it may truly be said of him, as the Apostle spake of himself, 2. Cor. 6. 4. &c. That in all things he approved himself a Minister of God, in much patience in affliction, in necessities, in distresses: In Stripes, in Imprisouments, in Tumults, in Labours, in Watchings, in Fastings: By honour and dishonour, by evil report and good report, as a Deceiver yet true, and 2. Cor. 9. In journeyings oft in perils of Waters, in perils of Robbers, in perils by his own Country-men, in perils in the City, in perils among false Rulers, in weariness and painfulness, in watchings oft, in hunger and thirst, &c.

First of the Perils and Buffettings that befel him.

Many were the Assaults, Buffettings and Lyngs in wait for Life, that attended him in his Ministry whereof you have the following instances.

Once he was sorely beaten by two of his Kinsmen at Knocklas in Radnor shire, for reproving of them for sin, insomuch that his Head and other parts did swell and grow black, being struck by one of them with a Crab-tree Cudgel, and with a strong Arm, and yet to admiration as he himself expresseth it, that he felt it no more then if a Child had struck him with a Bullrush.

Another time he was sorely beaten in Marionshire.

Another time a Butcher at Vainvaire lay in wait in a narrow passage, to take away his life, and did assault him; but God strangly delivered him.

At another time four men entred into an Oath to kill him but God strangly preserved him, and at the designed meeting where they intended the mischeif, one of them was convinced.

At another time one came to a Meeting where he preached

preached, at *Newtown*, with a full purpose to kill him, but was that time convinced and converted by the Word, and confessed and begged pardon for his wickedness.

Another time a man of *Welch Pool* entered into an Oath to kill him, and designd to attempt it at *Guisfield*, where he preached, where he was also at the same instant converted by the power of the Word.

Another time a woman came with a Knife to kill him, as he was preaching in a Market place at *Marchinleth*, but was prevented.

At another time at *Dolgelli* in *Marionshire*, as he was preaching he was assaulted by a rude rabble, who with Stones, Swords, Staves and Pol-Axes, attempted him and many of his company but he was strangely delivered, though in their hands.

Not long after in the same Town being indicted and acquit at the publick Assizes for a Riot, upon the former business a wicked Fidler was hired to kill him, who with a Weapon under his Coat attempted it twice whilest he stood at the Bar, but was prevented.

Another time going to preach in *Mallwyd* Kirk yard, several rude People assaulted him and his Friends where he was sorely beaten and bruised on his head.

A Souldier shot a Brace of Bullets at him looking out of his Prison Window in *Montgomery* but God preserved him.

Upon the taking of *Anglesey* he was in the midst of the Enemy, and particularly assaulted by one that knew him, Wounded in the Head, Hand and Grine, but God brought him off as before.

Four times he was delivered out of the hands of Robbers, and several strange preservations were, touchsased him from perils by Water both in *England*

land and Wales, and wonderfully protected in seven dangerous falls from his Horse in his journeys upon the Lords service.

Of his several imprisonments.

i. The first of that kind he met vwith, vvas in Brecknock-shire, about the year 40. vwhere he being Preaching in a House; vvas about 10. a Clock at Night, sealed vwith 50. or 60. of his Hearers, by fifteen or sixteen levd Fellowvs, pretending a Warrant from one Justice Williams, vwho took them forthvvith avvay in the Night tovwards Belz the said Justices house, but in the vway meeting vwith a Kirk and an Alehouse (too common yoke Fellowvs in Wales) they vwould have hald them into the Alehouse, vwhich they refused and chose the Kirk rather, vwhere about Midnight he vvent to Praver, sung a Psalm, and taught from Mat. 10. 28. *Fear not him that can kill the Body, &c.* and it vvas observ-ed that one of the cheifest and vildest of the trou-blers did weep sorely, the next Morning he vvas brought to the Justices house, vwho not being ac-home at their first coming in, he betook himself to his Bible, and preached there again, vwhereat the Ju-stice vwhen he came in vwas much enraged to fiod him at such vwork in his house, but two of his Daughters vwho seemed to relish the Word, begd him not to do any thing against him and his Companions, but such vvas his rage that he presently committed them to the Constables hands, vwho vvas so favourable as to permit them freely to enjoy religious exercise and worship, vwhich they did at the said Town of Belz, and the Neighbourhood generall'y attended both that Night and the next Morning, the next day the Justice

Justice sent for them again, to examine them further having get two or three more Justices and six or seven Preists vvhich him, vvhile after much conference and many threatenings discuts them at that time.

2. Another time Preaching at *Launger in Radnorshire*, in the Feild the publick place not being able to contain the Company, Mr. *Hugh Lloyd* the high Sheriff came with a Band of men and took him down out of the Chair wherein he Preached, and after examination committed him, and charged several Constables fifteen or sixteen being present to execute his Mictimus who all but one refused the same, who took him into his custody, and undertook to convey him to Prison, and as he went with him his house being in the way the Constable permitted him to lodge at home that Night, who was so convinced whilst he was at Family duty, that he declared he could not go a step further with him, though it should cost him his life, being persuaded he was one of the Servants of Christ, and so took leave and left him in his own house, though because of the cruelty of the Justice durst not return home but went for sometime out of the Country, yet to prevent damage to the man, but especially scandal to the Gospel, bound himself with two sufficient Sureties to appear the next Assizes in *Radnorshire*, where appeared accordingly and their three Bills of Indictment preferred against him, from which upon the Traverse the Judges and Jury besreinding him, he was acquit and the Judges afterwards inviting him to Dinner and desiring him to give Thanks, one of them said it was the best Grace he ever heard in his Life, giving him great countenance which proved much to the furtherance of the Gospel in those parts, to the great offence of the high Sheriff, who afterwards upon the coming on of the War persecuted him out of the Country.

And

He being in *London* about the time that General *Cromwell* took upon him his supream Power (so impartial was he, and so great a Lover of Justice that what ever had been; the endeared intimacy and freindship betwixt him and the General, yet) did he that day he was Proclaimed (which was the 19. Decem. 1653.) Witness against that Action to chole persons that were appointed to Proclaim him.

And on the said day being the second day of the Week did he with others Preach at *Black frysars*, where he also bore a publick Testimony against it. Upon the fourth day of the same Week, he and another were taken into custody by several Messengers from the Council, and carried Prisoners to *White-hall*, many freinds came thither to accompany them to observe the issue, during the time they attended in the outward Rooms Mr *Powell* took occasion to Preach to the People from a portion of Scripture, and in the midst of his discourse was sent for into the Council and committed Prisoner for words spoken in *Black frysars*, he continued in the custody of the Messengers, till the last day of the same Week, being the 24. of December and then was discharged. On the next day in the afternoon at the publick Meeting-house in *Newgate-market* called *Christ Church*, he Preached from those words *Acts 5. 25.* Then came one and told them saying behold the men whom ye put in Prison, are standing in the Temple and teaching the People.

He joynd (as you have heard) with several Christians in *Wales*, in that Letter and publick Testimony that was sent to *Oliver Cromwel* against his Usurpation, which he understanding before it came off, caused a Party of Horse to be sent for him, and to be brought to his Major General at *Worcester*, they took him at *Aberbechan* in *Montgomery shire*.

From a day of Fasting and Prayer, and detained him sometime a Prisoner upon that account.

Upon the second Month called April 28, 1660. Early in the Morning, Mr. Powel dreamed that a company of Souldiers were coming to take him Prisoner; which he no sooner awaked & had told his Wife, but he heard at some distance either a Carbine or a Pistol discharged; which made him presently conclude, that his Dreams was true, and was then immediately to be fulfilled: Whereupon though he had opportunity enough to make an escape, yet he chose to stay, and to prepare himself for a Prison. Therefore as soon as the Souldiers came into the house, he presented himself unto them, and told them he understood their design, and was as willing to go along with them, as they were to require him; and so by them was carried to Prison, which according to their Warrant was to the next Sessions, Salop being 17 miles off where he was committed (with several others) to the custody of a Marshal: From thence he was conducted to Salop, where he continued Prisoner about Nine Weeks, and then by an Order of the King and Council, was released with the rest of his Brethren.

Mr. Powel being thus set at liberty thought it was his duty to improve that mercy, by continuing to Preach as he had done formerly; but one Sir M. P. at that time the High Sheriff of the County of Montgomery, sent to prohibit his meeting, and upon Mr. Powels refusal to neglect the opportunity of serving God among his People, the High Sheriff wrote a Letter to Secretary Morice, wherein he accused Mr. Powel of Sedition, Rebellion and Treason, and the like Crimes, which though untruly Suggested, yet at that time easily believed, and he doubted not but to procure power to imprison one, who was represented so dangerous, but before any return came, so wil-

ling are some men to be doing, Mr. Sheriff directed a Warrant to take Mr. Powel and make him Prisoner, which was accordingly done, where he was continued several Moneths, all ordinary wayes of releif by Law, allowed in such Cases, being wholly obstructed.

The Jaylor in whose hands Mr. Powel was kept, was one that formerly told this story concerning himself; How being one night in his Bed, there appeared to him about Eleven of the Clock at Nights bright shining light, and in the light a speckled Bird, which bad him read Mat. 3. 2. Early in the morning he got up, and having no Bible of his own, he went to borrow one of his Neighbours, and found these words, *Repent, for the Kingdome of Heaven is at hand;* Upon which he entreated Mr. Powel, before he was a Prisoner, to Preach, and to take this Text for his Subje&t; And then he was so affected, as at the Sermon he was observed to weep, and confessed afterwards to some, that he was almost wrought upon; But a little time wore out that Impression, for at Mr. Powels coming to Prison, he was so much altered from any thing of good, that he not only very uncivilly used his Convincer, but very often sought to trap and ensnare his Prisoner.

After some Moneths stay, the Sessions came, and after much importunity Mr. Powel was called, and instead of being released, or having any just cause rendered why he should still be continued in Prison, the Oaths of Supreamacy and Allegiance were tendered to him, and though he urged, that it was necessary he should first be cleared of that which was already charged upon him, before he entered upon any new Matter, especially since those Oaths were designed against the Papists, who he saw were spared, and of him, as to any inclinableness unto Pop-

ry, they had no suspicion; Yet neither in this could be heard, but upon his refusal of those Oaths, so arbitrary and unnecessarily tendered, he was again committed unto Prison, the Judge refusing to take any Bail for him, till the next Sessions.

But he had not long continued here, when upon a false information returned against him, one of the Messengers of the Council (Mr. Wickem) was sent down with a Warrant to bring him before the King and the Council ; whether he was brought within few dayes following ; and whilst he was waiting at the Council door, a Cavalier Captain one of his own County came to Mr. Powel, and upbraided him, advising him to run away, for that would be his best course : To whom he replied, before all the other Company, that God had made him to stand when he and his Companions the Cavaliers had run away ; To which no answer was made, neither by that Captain, nor by any of the Company ; But after 6. or 7. hours waiting, one of the Clerks of the Council, came with a Warrant in his hands, which he delivered to the Messenger, to carry Mr. Powel Prisoner to the Fleet, where he was detained almost two years, wanting but six Weeks, and for above 12. Moneths of that time, in so close a Confinement that he was not suffered to go out of his Chamber Door, which, together with the offensive smell of a Dungeon, which was just before his Window, did so much impaire his Health, that he never after perfectly recovered it.

Whilst Mr. Powel was thus a Prisoner in the Fleet, his Enemies could not satisfie themselves by exercising cruelty upon his Body, but they also endeavoured to take away his good name and credit, by spreading a Report that he was in Prison there for a great part of the Reviewe of the Tythes of

Wales. From which Aspersion though many worthy Persons had formerly cleared him, by a Book Printed in the Year 1653. called *Examen & Purgament Vavaseris;* Yet noe knowing how far such a Report might influnece to the reproach of the Govrnl. Mr. Powel did then write a breif Narrative concerning the proceedings of the Commissioners in *Wales* against the ejected Clergy, and therein, as knowing his own integrity, he did defy all his Enemies to prove the least Title of that Slander ; To which Vindication no reply was ever put, nor indeed can be made : since all that knew Mr. Powel, must affirm this of him, that very few in this Self-seeking Age were more of the Primitive temper, in seeking the *Souls*, rather then the *Goods* of others ; which, though pressed upon him with much importunity, he hath often refused ; And so far was he from desiring unjustly to enrich himself, that he did voluntarily quit the opportunity of justly doing it.

Having now spent almost two years in the Fleet, there came a sudden order for the sending away of him and Collonel Rich, which without giving them so much as two hours time to provide themselves, was executed upon them, upon the last day of September 1663. and in the Duke of Yorks Pleasure Boat, whereof Captain Lambert was Commander, they were both conveyed to South-Sea Castle, by Portsmouth where Mr. Powel continued about five years not being restored till the removal of the Chancellour Hide did open a Door for him, (as for many other Prisoners) to sue for his *Habeas Corpus* and so at length he obtain'd his liberty.

Mr. Powel after his release out of South Sea Castle had scarce his liberty ten Moneths, when passing from Bristol through some Parts of Monmouth-shire, he having in that County several opportunities in divers

divers places to preach the Gospel : People of all sorts as well Profane, as Professors shewing much willingness to embrace the same, he judging it his duty being called by the Lord, and desired by the People, passed out of Monmouthshire into a place called Mervur lying in the mountain parts of Glamorgan-shire, where he found in the Church-yard of the said Parish a great Congregation of People waiting to hear the Word of God : to whom after Prayer, the said *Vavasor* spake from the 17. *Ier. ver. 7, 8.* From which Scripture, he shewed first who was a blessed man, and secondly wherein his blessedness did consist.

But whilst he was endeavouring to do the Lords work, the Parson of Mervur one *George Jones* a man notoriously known in the Country, for many horrid vices, (as Whoredome, Drunkeness, Cheating and putting away his Wife) passed away in the time of Service to Cardiff which was about 12 or 14 miles off, and it being at the end of the Quarter-Sessions there: he found but two of the Deputy Lieutenants in the Town fiddling after thier usual manner, to whom the said *Jones* made complaint, and false information, say if one of those Deputy Lieutenants may be credited, he took a false Oath, to wit, that the said *Vavasor*, and the Congregation to which he preached were met near 2 miles from that place, and many of them armed both which were false.

Upon this information, or deposition, Those two Deputy Lieutenants Mr. E. T. (in O. C. time Lord *Thomas*) and Dr. B. an Officer in the Bishops Court, granted their Order to Major J. C. Major of the Militia of the said County, to desire and require him to take too his assistance military Officers and others, and to apprehend, attack and bring the said *V.*

P. to his Majesties Goal at Cardiff: and the Keeper of the said Goal, and his Deputy, and Deputies are required to receive and detain the said V. in safe and close custody, until such time he should be delivered by due course of Law. But shewing no particular ground at all in the said Order or Commitment but Letters received from the Earl of Carbury, Lord Lieutenant of North and South Wales: which Letter Dr. B. himself confessed afterwards, were written by him and bore date in the year 1665 and made no mention (as others the Deputy Lieutenants confess) of V. P. name: and if they had, yet the said V. was at that time, and several years before a Prisoner, and in Nov. 1667, ~~V.~~ was set at liberty by order from the King, and his Council, to which order the Deputy Lieutenants (viz. the Earl of Carbury's) own hand is at. Let any unbiased judicious Person (nay the worst Enemy) be Judge of that illegality and irrationality of this action of which it seems by what follows, those two Deputy Lieutenants who committed the Prisoner, were themselves suspicious, (especially the Dr. and therefore a more general meeting of the Dep.L. was appointed at Cambridge the 17. Octob. whether the Prisoner was (by order from the Dr. and another of the Dep.L. commanded to come: where were present six of the Deputy Lieutenants and in the Room the Major C. aforesaid mentioned with some other Gentlemen. The Prisoner being call'd in, Dr. B. question'd him, who it seems was appointed to manage the Examination and conference with the Prisoner, which take as followeth, as near as can be remembred in their very words: at least here is the sum of it impartially set down.

Dr. B. Mr. Powel what busines had you in this Country. Mr P. Sir that had been proper to know

been asked me before you had committed me, but however I am not unwilling to give you an account thereof: Having several occasions to go to Bath and Bristol, (and particularly an intent to drink of a Well that is good a) gainst a Distemper, I am troubled with, viz. the Stone: I came into Monmouth-shire, and so through some parts of this County, intending to travel towards my own Habitation, and Sir I think I may as well travel through the Country as another Traveller, being no Vagabond nor other suspicious Person.

B. But were not you in Newport, and in other places in Monmouth shire preaching.

P. Sir I perceive you are a Doctor of the civil Law, and there is a Maxim in that Law, Nemo tenetur Scipsum accusare, no man is bound to accuse himself, but Sir I am neither ashamed nor afraid to own what I did, for it was but what I am commanded to do by my Lord, and Master Christ, to wit, to preach his Gospel.

B. What authority have you to preach? P. Sir I have sufficient authority. B. From whom. P. From God and Men. B. Are you in Orders. P. Sir if by Orders you mean to be ordained, and appointed to be a Minister, I am. B. From whom had you your ordination. P. I have told you already from God and Men, and Sir you are none of my Bishop to catechise and examine me, and therefore ask me such Questions as are ad tem, and which belongs to you to ask, and me to answer, and Sir since you do not, I desire to know by what Law you proceed against me, so as to imprison and detain me without any prooфе against me, or examination of me first. B. Sir you have broken the Law by preaching without orders, and you came with some 100 yea 1000 Horsemen with you into Newport, and the Mayor of Newport came hither to complain against you. P. Its true I came to Newport and

Preached there, but Sir that is not in your County, nor under your Cognizance, yet I shall satisfie you that that Report you heard was false, for there came with me about four or five Horsemen: and if I preached it was not without the Majors privity and consent, as several credible Gentlemen will attest if need be.

B. But you had a Conventicle at Merthyr, where were abundance of People, they say a thousand at least, and some of them armd.

P. Sir we had a Christian meeting at Merthyr, but no Conventicle: For Sir a Conventicle is so named from convenire in malum, and your Law saith it is a Meeting together under pretence of Religious worship and service, to plot or design evil against the King and his Government. But our Meeting was no such meeting, for we did not pretend to worship God, but did it really, viz. pray; preach and hear Gods word, and it appears ab illibet that there was no such intention in our meeting, for after the exercise we all departed peaceably to or towards our several Habitations, and whereas you say some were armed, your information is not true, for there was not any that I saw, and I beleive none had any more then walking Staves or riding Rods in their hands.

B. But yet this was a Transgression of the Law?

P. I am sure it is no Transgression of the Law or command of Christ who commands his Gospel to be preached to every Creature: neither Sir do I know this to be any transgression of the Law of the Land: if it be, it is, and hath been for many Manethis tollerated generally throughout the Nation, and I my self hath enjoyed my liberty both in London, and other Countries without molestation: Notwithstanding I have been where Persons are as knowing and zealous for the Laws as you are or can be, and I supposed I might as well have done the like in this County, especially hearing of the moderation of the Gentlemen of these parts.

B. What

B. What we do, we do in reference to the Laws, we are sworn and bound to keep them.

P. Sir if you do things with reference to the laws, you must be impartial therein, and observe the rules of the Law, together with the true intent of it, which is not to punish the good but the evil, and you would do well to put the Laws in Execution against Drunkards, Swingers, Sabbath breakers, Whoremongers, Papists, and other Offenders and Malefactors.

B. The Dr. being touch'd with his own guilt herein, he turns to the rest of the Gentlemen, and saith, Do you hear how he charges us with neglect of executing the Laws, &c.

P. Sir I do not charge you, but I say you would do well to put the Laws in execution against such transgressors as I have mentioned. B. Do we not do it, and now the Dr. began to be angry.

P. Sir your own Consciences and the Countrey know what you do therein, but sir, I desire again to know what law do you charge the breach of it on me, and by which you imprison me. B. Then the Dr. called to his man to reach him a Satchel or Bag that had some writings in it, which he drew out, and took first the Act made against Conventicles by the present Parliament, and gave it Mr. Powel, and ask'd him whether he had seen it. B. Yes said Powel I have seen and considered it.

B. Well what say you to it? P. First I answer as I did before, that our Meeting was no Conventicle nor a private but a publick Meeting. Secondly, That it is the opinion of divers learned Lawyers, that that Act is now out of date as seems by the last proviso therein and I was upon that Act before a learned Lawyer, and Justice of Peace, who understood it in that sense, and discharged me. But, Thirdly, Its apparent you have not proceeded with me according to that Act, for you have apprehended me in my lodging a day after, and not in the exercise.

Again

Again your Order and Commitment was not as you were Justices of the Peace but Deputy Lieutenants, and so your Officer Major Card, when I desired to see his Authority, he laid his hand upon his Sword and said that was his Authority. Again sir, be pleased with the rest of your Gentlemen, to consider that my Commitment is not grounded upon that Act, but upon the Lord Lieutenant's Letters written several years before, when I was in Prison elsewhere, and yet in November last, by Order from the King and his Council (to which Order the Lord Lieutenant's hand is) I was set at liberty.

B. But we did not know that.

P. Then sir I make it known unto you now.

B. But were you set at liberty in November last?

P. Yes sir that I was.

B. But had you no hand in the Plot in the North.

P. No sir nor head neither, nor did I hear of it till a while after it was discovered.

B. I am sure you were then charged with it.

P. So have I been with many other things that are false: but Gentlemen I desire you to take notice how groundless that report was, by this instance. I was committed Prisoner in the year 1660. and continued so ever since till November 1667. in several Prisons, whereof the five last years in South sea Castle near Portsmouth, and in the year that the Plot was, I was so sick that I kept my bed most part of it, much liker to die then to live, as the Governoour and other Gentlemen there can testify. B. Then the Dr. gave Mr. Powell a Letter the King wrote to the Arch Bishop, containing direction how and what Doct. in Preachers, should preach, forbidding to meddle with the doctrine of reprobation, Controversies, matters of Government &c. and asked Mr. Powell whether he saw that.

P. No sir I do not remember I saw it. B. Then gave it to Mr. Powell to read, who after he had read it,

returnd it and said, P. Sir this Letter doth not concern me but such Ministers as are settled in Parishes, which the Bishops are to see they do accordingly, but I am none of them, yet there is something in the Letter which makes for me, because I do in my preaching preach the Gospel and against sin, and do not meddle with controversies as that letter directt. B. But here's another Letter upon that written by my Lord Chancellor. P. What Lord Chancellor do you mean, Chancellor Hide. B. Yes. P. Sir I shall not shew that respect as to receive, much less to read the letter of one that would have betrayd his King and Countrey, and I wonder how you dare now mention his name, therupon some of the other Deputy Lieutenants smild and covered their faces. B. What say you of the Canons of the Church, the 20th. Canon forbids men to Preach without Orders. P. Sir what have I to do with your Canons, which are not stablished by Law: you know sir, that it is the opinion of many learned Gentlemen of the long Robe as well as others, that your not only Canons are without force, but that your Episcopal Courts have no power to impose Oaths upon persons. B. But there are others of a contrary opinion. P. Then sir let that matter rest, till it be determined by wiser men then we are. B. But what say you of the Doctrine of the Church of England, contained in the 39. Articles.

P. For the Articles that concern the Doctrine of the Church (mark I say the Articles that concern the Doctrine therenf, I say not the Discipline) I hold them to be generally sound and consonant to Gods word: and I am more for them then most of your Pratical and Parochial Ministers who are Arminians in their principles and Preachings: which Doctrine is contrary to the Doctrine contained in the Articles of the Church of England.

B. When were you at the publick worship.

P. What publick worship do you mean sir? The publick worship of God's

B. The

B. The publick worship of the Church ?

P. What sir, do you make a difference between the publick worship of God, and the publick worship of the Church. If by publick worship, you meane Prayer, Preaching, reading the Scriptures, singing of Psalms &c. It is my practice to be as often as I can at that worship. Here again the Dr. was at a stand, and replyd not: but some other few passages past between them, whick the Relator remembers not. Then the cheifest of the Deputy Lieutenants, S. E. M. very civilly and mildly desired Mr. Powel to withdraw, and they would consider of i.

P. Sir say h he I will, but first I crave leave to speak a few words, which I humbly leave to your consideration, I am (though your Countreyman, yet) a stranger, haveing been not above twice before in your County, and at this time but one day only, and that in tradi^{re}. I have been taken in my lodging, and committed Prisoner without any just ground that hath been yet objected; There is neither Sedition Treason nor any other crime laid to my charge, the ground specified in my commitment I have already shewed to be a mistake which I have rectified. All that is pretended against me, is that I preached a Sermon in Merthyr in this County to a peor willing people, against which Sermon there is no exception made: and seeing it is so, I desire you to consider, and seriously to weigh whether you do well to imprison me upon such account especially, since there is such a general tolleration ('at least connivance) of such things now throughout the Nation: and I my selfe have found it in divers other places, and having heard of the moderation of you Gentlemen of this County. I was emboldened so much the more to preach the word of the Lord, hoping to have furtherance, and no hindrance from you therein. I bles^s God I am not ashamed of what I have done, nor afraid of men, having looked so many men.

and Death in the Face so oft, and therefore the will of the Lord be done concerning me: though I would desire you to consider the words of Christ, with the same Judgement ye judge, ye shall be judged, and be sure as the Apostle saith That he that sheweth judgement without mercy, shall find judgement without mercy.

B. If you think we wrong you you may remove your self by a *Habeas Corpus*.

P. Doctor when you have done your worst (as you do) I must do my best: but I wish the Lord may forgive you, the innry you do me and others. Gentlemen if I have said any thing amiss or provoking, being to speak to things suddenly, I would desire that that may be no cause of any other proceedings, then you intended, but look into the true Cause of my sufferings, and so be went out.

The Deputy Lieutenants had some hot discourse before Dinner about it, and it was supposed the most part of them were inclining to release the Prisoner, but as it seems some false Report was sent out of Monmouth-shire, against him, concerning some words, that the Prisoner should speak a Sermon in that County, which being afterwards enquired into, was found false, and Dr. Br. himself, said if that Apostate that raised the Report were in his County he would bind him to his good behaviour. Yet that with the earnest instigation of Dr. Br. prevailed so far as that when the Prisoner was called again before Sun-set or a little before: a post of the Gentlemen were moved against the Prisoner, some judged because the Dr. misrepresented a Passage of the Prisoner mentioned before & spoke only to the Dc. viz. That when he had done his worst, he told them the Prisoner bid them all do their worst, which he neither said nor intended it. But others supposed, that wine had prevailed so far over some of them (as too often it doth) as to make them

them now speak for the first, and fastest, yea at once who had not a word in the Morning to say. And thus in a great confusion the Prisoner, with threatening words and strict charge given to the Taylor by some, he was again remanded and re-committed: and in his going forth he told them Gentlemen what you have done I submit willingly to, being no more troubled at it then at this Hair, and so drew one of his Hairs. and my Prayer shall be for you that you may find more mercy from God; when I have found from you. But that God that I serve is able to save me.

This meeting being ended they put the Prisoner under a new Commitment, which was drawn before by the Doctor or his Clerk as some saw it in the next Room in a Statute Book.

Hereupon the Deputie Lieutenants it seems, write a Letter to the Lord Lieutenant Carbury to signify what they had done and they received an Answer from him to render them thanks, & to detain the Prisoner till further order. Thereupon in one day viz. 30th. of Octob. there were two new Commitments again upon the Prisoner. One subscribed by two of the Deputie Lieutenants commanding the Prisoner to be kept in safe custody till further orders from the Deputy Lieutenants of this County, who subscribed the Warrant of his Commitment at Cowbridge. The other Commitment by five to keep him in safe custody till they did receive further orders from their Lord Lieutenant to both these Commitments Dr. R. hand is set, both bearing the same date, as was said before viz. October 30. 1668.

Upon the 8th day of November 1668. Sir John A. Kt. and Dr. W. B. Esq. came to the Angel in C. and sent for Mr. Vavasor Powel to come to them which he did accordingly.

Dr. B. **V**V have received an Order from the Council to tender you the Oaths of Allegiance and Supremacy.

Mr. P. Gentleman, if that be your busyness, I pray you let me return to my Prison again, for I am committed already, and I think it is neither regular nor usual to tender them to a Prisoner; you should either before my commitment, especially before presenting or indictment against me have done it, or upon examination, or have convicted and indicted me first, and then tendered them, and so the Prisoner went towards the door, intending to return to the Prison.

B. Thereupon Dr. B. went between him and the door, and said, may stay Sir, you shall not be gone, and so called for some of the under Officers, or Deputyes.

P. Sir, though I might have continued in my Prison and not have come hither, and may yet choose whether I stay or no, yet as I was willing to shew this respect to you in coming, so to express my readiness to answer any thing that may be objected against me, I do not mean to depart without leave.

Z. Come Mr. Powel, Will you take the Oaths for we have an Order from some of the Council, and my Lord Keeper to tender them to you.

P. Sir, I desire to see your Order.

Sir J. A. Let him see it.

B. No he shall not see it.

P. Sir, you may chuse, but if you have such an Order

der, it would be civility in you, and some satisfaction
to me to see me set free.

B. We might have tendered the Oaths to you at the
last meeting.

P. For it had been more proper for you to have,
done it before you had committed me then either
[which was after my first commitment several days,]
then or now : But Dr. you have at first dealt very ille-
gally by committing me without cause or colour of
cause, and so run your self into a Præmunire, and ever
since your work hath been to seek to set things a-
right, but all the while you do wrong me and the
Truth, the Lord forgive you.

B. If I have wronged you I have an estate to answer,
question me for it.

P. Though that I might do so, yet I bless God I
am a Christian, and my principle, as well as my pra-
ctise, is rather to forgive wronge, then otherwise :
leaving and committing my cause to God who will
plead it, but Dr. you are so transported with
zeal against those people called Phanaticks, that you
forget Law and Reason.

B. Wherein ?

P. You forget Law when you commit a man before
any examination either of him, or against him : And
it is against reason to commit a man to Prison by
virtue of Letters from the Lord Lieutenant, which were
dated four or five years ago, when I was elsewhere a
Prisoner, and discharged within the year by an Order
from the King and his Council, to which Order the
Lord Lieutenant own Hand is,

B. The Letters were not so long a date, for they
were dated in the year 1665.

P. Mark that Gentlemen (said Poole) to them the
flood by, he himself confessed those Letters were writ-
ten in the year 1665, which is at least two years ag-

and my order doth plainly shew (bearing date Dec. 1667) that I was set at liberty long after the date of those Letters.

B. Well, will you take the Oaths, yea, or no, for we must return your answer.

P. I pray you let me know whether my liberty doth depend upon the taking or refusing of them.

. Sir John A. and the Town Clerk would persuade Mr. P. to take the Oaths, and then he should know.

P. If I may not know that, I may as well forbear declaring whether I will take them or no, since I am a Prisoner already.

B. But you must give a positive answer whether you will or will not take them, therefore let us know what your answer is ?

P. Since you do press me so much to give my answer, my answer then is this, That I have taken them already, and I conceive I am not bound by the Law to take them again, that is my answer.

Then Sir John A. made some sign to the Doctor to shew Mr. Powel the Oaths in the Statute Book : and so the Doctor sought them but could not readily find them, then the Town Clerk went to help him, and one of them said the Oath of Allegiance was in *decimo sexto Jacobi*, the other Doctor said it was in another place, but neither of them knew where.

P. Gentlemen, Are you so unacquainted with the Law ? the Oath of Allegiance which you looke for is in *Tertio Jacobi*, and there you find the occasion of it, which was the Gunpowder Treason : and that Oath was never intended so much against Protestants (though Non conformists) as against Popish Recusants, and yet which of them have it im-

posed upon them, or are imprisoned for want of taking it.

B. Well, will you take them, here they are, and we tender them to you?

P. I have answered you already and need give you no other. Yet I will say more. That if you can prove that you have power to tender both the Oaths to me; and that I am in either of those capacities, that the Statutes *prima* or *quinto* Eliz. mentions, I will take them, but I know you cannot.

A. and B. Well, will you put that answer under your hand, and so tender Mr. P. paper.

P. I am free to put it under my hand, but you may if you please return my answer, if you must return any at all. But Sir John A. and the Doctor could not agree in that particular how Mr. P. should do it.

B. But we have power to give that Oath to you.

P. Sir, if you have, I say again, I will take it, therefore peruse that Statute; so Sir John A. looked into the Statute, and spake somewhat to the Doctor privately, which seems by the Drs. answer to him was, that they could not. For the Drs. answer was, but we can.

B. But why are not you bound as well as others.

P. Because that the Statute directs the Oath to be taken by Officers Ecclesiastical and Civil, and such as were to receive publick profits, and other persons mentioned both in that and the other Statute of the Fifth of Elizabeth, and though I may be looked upon as an Ecclesiastical person, yet it appertains to the Bishop to give it me.

B. Are you a Minister Ordained?

P. I have heretofore told you I was.

B. But by whom?

P. Did not I tell you by God and Men.

B. I, you mean the man Christ.

P. If I did so, my meaning is right, but I mean by such men as he hath appointed.

B. Come, come, your Conscience tells you, that you care for a Bishop no more then another man.

P. Thats true enough, I care for him and you alike, yet of the two I respect you more being a Civil Magistrate.

B. But will you take them, answer yea or no, and several other words the Doctor urged Mr. Powel again.

P. If you must have yet a more positive answer, since you will neither let me see the order requiring me to take them, nor shew me that the Law which ought to be your rule, doth impose them upon me : though I do not absolutely and peremptorily refuse them, yet I will not take them now.

B. Here Dr. B. interrupted Mr. P. in his speech, and cry'd out to some present to bear witness that he said he would not take them : thereupon one in the room said I do bear witness.

P. Sir, (said he to the Dr.) you deal very disingeniously to catch at advantages, when none are given, and to abstract and separate my words : and Sir, said he, to the other man you are also very uncivil to bear witness before you hear me out : and so Mr. Powel turn'd him to Sir John A. and said, I desire you would both hear, and observe what I say, and intended to say, but that I was interrupted. That since I have taken the Oaths already, and that I shall not know upon what terms I am to take them again, and the Law requires it not from me, I will not take them at this time, but will take further time to consider thereof.

B. Thereupon the Dr. went down stairs, and so Mr. Powel departed, and as he was going with the Deputy Keeper, the Doctor bid the Keeper keep him safe, &c.

Mr. Powel (turning to the Doctor,) I would have you know, that neither my principles, nor cause, put any necessity upon me to make an escape, but I hope I shall be able to stand when you fall, meaning in the great judgement, when and where the wicked shall not stand.
Psal. 1. 6. and so went to his prison again.

A Brief and true Relation of a third Convention of Mr. Vavasor Powell, and the transactions between some of the Justices of the Peace of the County of Glamorgan, and him at the Town hall in Cardiff, the 13 of Jan. 1668.

The 13. of January, 1668. in the afternoon the Taylor was commanded to bring the aforesaid Prisoner to the Bar, before Sir John A. Kt. H. H. and Dr. W. B. Esqs. Sir John A. spake to the Prisoner as followeth, unto this purpose.

Sir John A. Mr. Powel you have by Order of the Council had the Oaths of Allegiance and Supremacy already tendered unto you, and now we tender them again unto you, will you take them?

Mr. P. Sir I desire leave of you and the rest of the Bench, as necessarily previous, and antecedaneous to my answer, that I may be satisfied first in two questions.

1. Que. In what capacity doth the Law and you look upon one, whether as a publick or private person? If

as a private person (as I suppose it and you do) then one of these Oaths by Law cannot be tendered to me.

2. Quest. What tender do you count this; whether a first or second? I have just cause to propound this Question: for one of you that sits upon that Bench, as I am credibly informed from one that hath seen his Letter, hath informed the Council or some of them, that the Oaths have been tendered twice before now to me, and that I refused them: with other things as false; so that my taking of them now would be but as the Poet said *Cipem post vultus sumo. To take the Buckler after I am wounded.* Hereupon the Dr. knowing himself to be guilty, did in great fury break out into several hasty expressions, all tending to silence the prisoner, and commanding that the Oaths be shew'd him, and if he would not take them, let the Jaylor take him.

P. Sir, it doth not become a man of your learning or place to be so angry, and the wrath of men doth not effe^t the righteousness of God; and Sir, if you will be Dr. Saul to persecute the truth and people of God as you do I hope I shall be as Deacon Stephen to stand up for them: and Dr. if you please, let you and I, either according to Law or Reason discourse this point; and let the Bench and Court judge thereof.

Hereupon Dr. B. went away in a great fury (to fetch a Lawyer as they said, to answer him) in omuch that some of the people called him Doctor Fury which was afterwards farthered upon Mr. Powel, thought he did not say so.

Sir John A. and the other two Justices moved Mr. Powel to take the Oaths again.

P. I beseech you Gentlemen, give me leave to speak a few words first, and then I shall directly answer you,

whether I can and will take them, yes or no, / there being a little silence he went on) and said These two Oaths were framed and imposed (as I suppose you well know) the first of them, viz. the Oath of Supremacy, in the first year of Queen Elizabeth, immediately after that hot persecution of the Papists in Queen Mary's days, and it was no doubt intended chiefly against Papists, and to be a test and tryal of all persons that were admitted into, or continued in any publick Offices, either Temporal or Ecclesiastical. The other Oath of Allegiance or Obedience, was imposed upon that notorious a^rt, the Gunpowder Treason, and the substance of both of them is to acknowledge the Queen or King of England to be the Supreme Magistrates of these Kingdoms, and that no Prince or Foreign power had any right thereto : nor the Pope nor any other had power to dissolve or discharge any subject from their Obedience to the Queen or King, and this power I do freely and heartily acknowledge, and so far I do here declare, if it gives you satisfaction.

Injustices said no, you must take the Oaths as they are tendered.

P. Why may not that satisfie you which satisfied the King and his Council, for in my Case stated and presented to them the last day before my discharge, I did signify that I was not free in Conscience to take those Oaths in the way they are now tender'd, and yet, they were pleased to grant me their Order for my discharge.

Sir J. A. But they did not know you refused the Oaths.

P. Yes Sir, but they did, as you may see, if you please look upon this Copy of my Case which I presented to them, which I desire you to read, and their Order for my discharge, and so Mr. Powel tender'd them the Copy, which they refus'd to receive.

Injustices, But we have an Order from the King and his Council, requiring you to take the Oaths.

P. Sir That Order was procured by false information against me to the Council (which is punishable by the Law) but I pray you let me see the Order, that I may know what it requires, and comport my self with their command as far as I can.

Sir I. A. No, we will not shew it.

P. Sir John, the last time I was before you, you would have had the Dr. to shew it, and why should you now be agaist it?

I. B. Tender them unto him, the Oath of Allegiance first, or words to that purpose.

P. Do you require no more then the taking of that, and shall the taking thereof be (as the Apostle saith of an Oath) an end of the strife?

Injustices, Do you take that first, and you shall know that afterwards.

P. Doth my liberty depend upon taking or not taking it.

Injst. Do you take it.

P. Gentlemen, you deal very strictly and severely, and this is *summum jus*, which is *summa injuria*; for as our learned Casuists and Divines, as Dr. *Saunder-son*, Mr. *Perkins*, and others say, that in taking of an Oath men must take them with respect to the Glory of God, a mans own advantage, or the good of another, but as you tender this, I cannot see how I do either if I take them, for this Ordinance of God is made a snare to me, for I am as a Martyr said, imprisoned without cause, and now this is made as a cause of detaining me there. Be pleased Gentlemen to give me leave without offence so put you in mind of some words in your own Commission, several times reiterated, Thus you are to execute Justice, *suum dum legem, et consuetudinem Regni nostri Angliae*, according to the

Law & Customs of England. The Law of England doth not require that men should take the Oaths as often as every Magistrate pleases to tender them, for as the L. Cook that was the glory of the Law, shews in the 7th. book of his Reports in the Case of Postnass, *Calvins Case*, a man is bound to take the Oath of Allegiance but once in his life time. And for the custom of England it is not usual to imprison a man without cause (as I have been) or to impose upon men Oaths, when and whilst they are prisoners, unless they desire their liberty upon the account of taking them.

Dr. B. Upon this Dr. B. came in again in a great rage, and said (as some report) why do you suffer him to bark at the Bench, but that neither Mr. P. nor several others present did hear) why do you suffer him to speak, and shew contempt to his Majesty, he hath said that neither the King, nor his Council had power to tender him the Oath.

P. Sir, I wonder how you dare speak so and wrong me publickly before the Bench and the Court, I appeal to them, or either of them, or any here present whether I spake any such thing, or any word tending thereto, at which all were silent, knowing it was a false accusation, as one of the Officers of the Court, (no friend to Mr. P.) afterwards confessed, but wished he had spoken it, that they might have had such an advantage against him. But hereupon the Dr. again went out in a suene, and came in no more.

Justices. The three Justices remaining, prayed Mr. Powel again to take them, and would suffer him no longer to speak, but bid one of the Officers of the Court shew him the Oaths, and give him the Bible, bidding him lay his hand on the Bible.

P. To what end do you tender me the Bible? I am not to swear by the Bible, but by God himself, and in that manner which his word directeth.

Justices, The Law requires you should do it in this manner.

P. What Law?

Justice H. The Law of the Land.

P. Which Law of the Land? there is the Common Law, the Statute Law, and the Civil Law, I have not read that by any of these the laying of the hand on a Book is absolutely required, or essential to an Oath.

Just. H. Yea, the Law doth require it.

P. I pray you Sir what Law? be pleased to instance in these acts, by which the Oaths are enjoyned, there is no such ceremony required, nor I suppose by another law; to this neither he nor any other replied, only another Mr. H. said, but

Another *Justice H.* It is the common practice, and why should you differ from it?

P. Sir Common practice is not my Rule, but what is grounded upon Gods word, or good Reason, I shall observe.

Sir I. A. Come, let us trouble our selves no further he refuses to take them, or words to that purpose.

P. I desire all the Court to take notice that I have not refus'd to take the Oaths, but I having taken them already, am not bound to take them again, and that they are not tendered me according to Law.

Just. Then the Justices commanded the Jaylor to take the Prisoner away.

P. Gentlemen, since I may not be further heard about the Oaths, I desire to be heard in somewhat else, (with much adoe they granted so much leave) will you be pleased to take sufficient Bail till the next Sessions?

Just. The Justices were silent, the Jaylor made answere publickly, no.

Q. Sir, Are you one of the Judges of the Court that your No should stand? But the Justice did not give him the least check for his sauciness. Then P. said further, Gentlemen, I have been near eight years a Prisoner, and in 15 Prisons, and yet in all these I have not received so much incivility as from this man Mr. Taylor, and therefore I desire liberty to take a private Chamber in the Town, giving security for my true Imprysonment, but to this the Justices returned no answer, but commanded the Jaylof to take the Prisoner away, which was done accordingly, and returned to Prison again.

About three moneths after this, a friend in London got a *Habeas Corpus* to remove him to the Common-Pleas Bar, which the Sheriff refused to obey, then came an *Alias* under Penalty of 100*L.* upon which they sent him up: but would not let him know of his journey before hand. But about 8 a clock one night the Under Sheriff came to give him notice to be gone in half an hour, and so took him with a Guard 8 miles that night, being the 16 of the 8 moneth, 1669. and brought him to Westminster to the Common-Pleas Bar the 22 of the same. Where upon the Examination of the Return, it was found illegal, but S. M. their Councell pleaded he had not had time to view it, and desired time till next day, which the Judges granted. Whereupon Mr. P. moved the Court to take bail then, and discharge his guard which had been granted, but when S. M. said, No my Lord, then he will go preach, to which the Prisoner replied, that it was as lawfull for him to preach as for him to talk thereat the Bar. The next day he was brought into the Courte again, and the return was again argued, the Prisoner having liberty to open his Case himself, and though the return was by all the Judges judged false and illeg-

yet was Mr. Powel committed to the Fleet Prison by the Court, where he remained a Prisoner from the 24 of the 3 mon. 1669. till he was discharged by death the 27 of the 8 mon. 1670.

Of his Sickness and Death.

The 25 of the 7th moneth, being the first day of the week, he preached forenoon and afternoon, many being admitted to hear him, and that with much life and zeal. First, from those words John 6. 37. *All that the Father giveth me shall come to me, and him that cometh to me, I will in no wise cast out.* And in the afternoon from Hosea 14. latter part of the 8. verse. *I am like a green Firr Tree, from me is thy fruit found.* These were the last Sermons he ever preached. At night, he was weary as he used to be, and took some refreshing after his exercise, and rested well that night: But in the morning after he was up found himself not well, his Stomack oppressed with inclinations to vomit and purge, and as his manner was did by drinking plain posset, provoke himself to Vomit, and so went to his Study as aforetime. In the afternoon came a friend who desired he would meet him at London the 5th day after about some businesse of concerment, which he promised to do: The next day and day following his distemper increasing, some friends judged it inconvenient for him to go to London as he promised, and therefore dissuaded him what they could: but in as much as it was to do some service for some of the Lards people, he said he would trust God with his preseruation; and upon the 5th day went accordingly by water to the Temple stairs wrapped warm, but upon landing found himself unable well to go, which

which constrained him to take Coach, & that shooke him very much, but came to his friends house and dispatched his busyness. That night he took one of Mackew's pills, and slept very well, but in the morning after he was up, and had broke his fast, fell very sick and vomited, yet afterwards somewhat better again. He then wrote a Letter to a friend in Wales, telling him he was not well, and that that might be the last Letter he should ever write to him, and so it was. He returned that evening to his prison, and upon his going to bed found his distemper to grow upon him, which so continued the next day as to cause him to keep his bed the next morning being the Lords day several friends came to see him, and would needs send for a Doctor, though he was not very free thereto. When the Dr. came he appoints him several things and read his bill to him, which he approved on, but told the Doctor that he had no medicine for Mortality, saying his day were accomplished, his Gripes and Bloody Flux increased violently upon him, notwithstanding all administrations to him, and very little check for ten days would be given to it, though variety of means were used, and that such as had been blessed to help others in his Case. Afterwards the Blood staid, but his Flux remained, and was for some time so moderate, that there was great hopes of his recovery, though himself said otherwise all along, the Dr. ordered he should be kept from speaking much, but so zealously was he affected for the glory of God, and with the love of Christ, that neither his pains, bodily weakness, tender advice of friends, could possibly restrain him; - but would notwithstanding all, brake forth into high and heavenly praises, sometimes by prayer, sometimes by singing. His patience under all his paines was very great, when there came one of his greatest gripes he would bless God, and say he would not curse him.

one bad thought of God for all the World. The sight of the pardon of sin and reconciliation with God was so clear and without interruption, even to the last, that it was as a fire in his bosom till he spake of it, and verily hardly would he be restrained at any time, and when he had spent his strength in speaking, then would he compose himself to get a little more strength, that he might go on to speak further of the Grace of God towards him, and to give seasonable advice to all about him, and so continued till God took away his strength and speech from him. The Thrush growing so sore in his mouth, that he could speak no more to be understood, and yet then by signs would signify that all was well within. He enjoyed his understanding to the last, which he said he had begged of God. His remembrance of Gods people and prayers for them was very frequent, and particularly his Christian friends in Wales, earnestly desired the Saints to be of one mind. Some that were frequent with him in his sickness, say that such an earnest of glory their eyes and ears never heard nor saw before. He kept his bed a moneth within one day, and so finished his course service and suffering at four of the clock in the afternoon, upon the 27 of the 8 moneth, called October, 1670. at Karsons house the then Fleet Prison in Lambeth.

*Some
say he had signs of new life in
his eyes and mouth even before his
death, which were observed
by two of his friends
that day, who were
present at his deathbed.*

some few of his Death-bed expressions, collected by some friends that were about him.

If the Devil should tell me I am proud, or unfruitful, or unthankful, I have cause to believe him, for I can change my self with a great deal, but if he should tell me I have no grace, and am not Christians, I should not believe him.

He did bless God that he had not withdrawn the light of his Countenance, nor left him to be baited by Satan, nor to the Love of any thing in the world, to make him desire to live here any longer.

Speaking of the Martyrdom of the Saints, said, I had rather have dyed for Christ than for sin.

He said three things, I did design in the whole course of my life, viz. To be clear in the Righteousness of Christ, for justification, that I might exalt the grace of God so poor sinners, and admire it to my own soul.

Secondly, To be sincerely to God what I did seem to be to man, that I might be upright in what I did, and really that which I did profess.

Thirdly, That I might walk answerably to the Love and Grace of God, which he hath bestowed upon me, and added. The two first I have much endeavoured, but the last I have been very short in.

My principle was to promote holiness, love, and union among the Saints, and have sometimes thought my self in my own judgement, that so I might have an opportunity to promote other truths among different Brethren.

These 30 years since God wrought upon me, I do not remember that ever I had one hard thought of God, nor repent me that I did make a Profession nor progress in the ways of God, notwithstanding all my reproaches and sufferings. But have had much cause to wonder at Jesus Christ, that hath called me an undone sinner, me an undone sinner, and counted me, me a vile wretch, worthy to suffer any thing for his names sake; and this he did speak with so much brokenness, and spend his strength so much that those Christian friends that were near unto him, did entreat him to compose himself if it might please God to give him a little rest, and at another time to this purpose.

I have been much considering, since I was upon my sick bed, how the Lord Jesus, whilst upon the Earth carried it to poor sinners, and am much satisfied that it is a great fault among Churches and Christians that they have no more pity and bowels to poor sinners, and use no more means to gain them unto Jesus Christ; further adding, that Jesus Christ had such compassion to sinners when he was upon the Earth, that therefore he was called a friend of Publicans and Sinners.

After some time of silence, he breaks out in these words: Oh now I find more in that word then ever I did, they overcame by the blood of the Lamb. Though God hath given me a very tender, good, and affectionate Wife, yet I do not grudge to part with her to go to Jesus Christ.

When a Christian friend speaking to him, said, that now he had a great deal to take comfort in, both in what he had suffered for Christ, so and in that he had been an instrument to convert so many souls to Christ. He answered, that his Religion now was

in the Righteousness of Christ, Sincerity, and Uprightness.

He did bless God that it was not now with him as it was in South-Sax-Castle, because there he had no friends about him to do any service of love for him as now he had.

When there was some hopes of recovery, his wife asking him whether he would be willing to stay with us if God should restore him, answered, I am willing to do what God will have me, but yet unwilling to come back again into the storm.

When his friends endeavoured to keep him from speaking, he said, you restrain me, and will not let me speak for Jesus Christ, and then would weep and grieve that he was not permitted to speak as much as he would.

When he spoke of sufferings to come, he gave two words of advice, to the Saints, and those that were round about him, as,

1. To keep all things clear betwixt Christ and the Soul, and Christ and Conscience; that there might be no sin to offend Christ, neither in the guilt, nor filth of it, nor ho grace counterfeited nor corrupted to provoked Christ, nothing espoused to steal away the affections from Christ; but that the soul stand clear in its faith and love, and every grace, and stand loose from dutes, ordinances, nearest and dearest relations, that so there might be no cause of difference betwixt Christ and the soul.

That Christians should be faithful to the death, for he that indareth to the end, the same shall be saved.

Another time speaking to the Dr. returning him thanks for his Cure, told him, *Contra vim mortis, non est medicamen in horis.*

Another time, after he had been composing himself to rest, and had slept awhile, he awoke, and said, He had

had been with *Paul*, *Harrison*, *Craddock*, and others of the Saints deceased. At another time, that he was brought into a big pleasant Garden, where he saw a fine Mansion house on one side of it; into which he was to go; but he was had on the other side of the Garden, where there was a thing like a Coffin made up with deal Boards, from whence he was afterwards brought to the Mansion house; was satisfied in his dream, that that was his passage through the grave to glory, and did then again say, that all would be in vain that was done to him; however did assure those that were concerned about him, that their Labours should not be in vain, but God would remember it as a kindness done to himself.

Another time he expresses himself after this manner. Sad times will come, and many of them, that stand now will fall, some shall be put into Prison, some impoverished, some banished, and some put to death, and the Saints scattered, so that their differences shall be done away; when they are in their greatest distresses, then the Lord will appear for them, and will save them with a mighty hand.

In his sickness, he begged of God that he would please to continue his understanding, in which God did graciously answer him, even to the last, to the admiration of the Dr.

Did very often and very earnestly press the Saints to be of one heart, and to lay aside all their differences.

About praying for Magistrates, said, I have been blamed and judged by some Christian friends that differ from me, for that liberty I took, as if I had broken from my former Principles, which the Lord knows I did not out of fear, but according to my Principles and Conscience; yet do now see that in some things therein I was right, and in some things wrong; For pray for them as sinners, that God would shew them

their sins, wherein I was right, but since such a time
(naming the time) God bath shewed me, that prayer
should not be put up for them as Magistrates; and ha-
dmed two scriptures, which sheweth that he will not be
call to oblidation, but rather he will be call-
ed to him with Christ at his second coming, and
~~that~~
ever he will be call to him with Christ at his second
coming, and every soul that shall be call to him
shall be call to him with Christ at his second coming.

On the Death of Mr. YAVASOR

John Yavasor deceased, and of whom there
fauored I had report, that he had a good life, and
as it redemeth blythe bode me to have no sorrow for him.

Here weary Nature, and unwearied Grace,
By wayes unlike have finished their race.

For under their Directors eare they tend
By divers meane to the same blessed end.

Nature by her decays, accomplishte is,

And Grace by thriving brings the soul to bliss;

Trouble adds wings to bark, and speeds their way

Unto Eternal Rest, where's perfect Day.

This was thy prayen, so hastens whose desire,

Grace, Nature, Trouble, do in one conspire:

A nature impair'd by sufferings, hastens' entomb,

Her wearied Limbs in her great Mothers womb:

And grace grown near to Glory, brooks no more

A distance from ben fulness and her store;

So have I seen a pleasant stream to glide

With gentle calmness to the Ocean side.

Adornynge in this way the neighbouring fields,

With the rich fruits which has free bountey yields.

When boisterous Winds and Storms assault with force,

His peaceful streams, enjoying his work and course;

As he forbidding any more to bring

Himself an hommage to his Lord and King,

With

With whose rebuke provok'd, he summons wide
 The strength of's Waves for to controule their pride ;
 And heighten'd by opposing press'd on
 With violence unto his Ocean.

Such was thy course, seeking ev'n from thy Touch,
 Th: eternal Spring of Goodness and of Truth,
 Refreshing others with the influence
 Of Christal Living streamis, deriv'd from thence :
 When wraught Tempests unprovok'd did swell,
 Striving thy labouring mind for to repell
 From her just course, this made thee sped thy lave
 To Freedom, Rest, and what is else above :
 There full repose, light, truth and peace do bless
 Thy welcome Soul with sacred happiness.
 Nature now faints no more, nor doth Grace grow,
 And Trouble's left behind so us below.

Upon the Death of that painful and Labo-
 rious Servant of Jesus Christ in the Work
 of the Gospel, Vavasor Powell, who died
 the 27 of the 8 moneth, 1670.

incurvum
 Like to the ripened shock of Corn that's brought
 Into the Barn, or like a Ship full fr night
 With Indians riches, which through raging Seas
 Ariveth at the Harbor of its ease,
 So Vavasor was gathered into rest,
 With Heavenly treasure, being greatly blest.
 A tried faith more pretious then the Gold
 That Ophir yielded Solomon of old.
 A patience wrought by Bonds, to such degree,
 As made him triumph over misery,
 Heavenly experiences, from patience gained,
 With such a hope, as maketh not ashamed,

Did fraught this Pinnace, which with furled Sail,
 Safely is entered now within the Vail,
 Where all the Saints shall Land, Though Billows swell,
 Opening their Jaws to swallow up like hell.
 Yet know proud waves, although you rage and roar
 You shall but break your selves against the shore,
 Then be encourag'd you that spread your sails,
 On foaming furyes, blown with various gales,
 To make a happy Port you need not fear
 Whilst you with Vavasor your course shall steer.

If the Olymick Agonists did fight
 And run, and wrastle; with their utmost might.
 If they did think it of so great renown,
 To win the prize, though but a with'ring Crown,
 If they did straine and strive with all their powers,
 To wrench their heads about with fading Flowers,
 Then surely Heaven, and a Crown of Life,
 Is worthy of a Christians greatest strife.
 Thus Powell thought, and therefore did ingage
 *Gainst Sin, and Satan, and a wicked age.
 And like a Rock that is assaulted by
 Imperious waves, yet lifts his head on high
 As unconcern'd, and makes his standing good,
 Against the batteries of the Ocean Flood,
 So Powel helpt by an Almighty hand,
 In perils, prisons, deaths, unmov'd did stand
 In the Lords work, until he gave that call,
 Come up to Heaven, and reap the fruit of all.

*An Acrostic upon his dear deceased friend,
Mr. Vavasor Powell.*

V ain World, to undermine unto thy shame,
A ll those choice Pillars that bear up thy frame,
V ictro approaching Christ, when they shall fly,
A ll thy proud pomp in fiery flames shall lye,
S lighted Ambassadors, when called home,
O ften bespeaks great evils for to come,
R epent then persecutors, and be kind,
Powell hath pray'd that you may pardon find,
O h now these offers of soul saving grace,
W hich he from Christ proclaim'd, do you imbrace.
E ntred he is to glory, through that way,
L aid open by him, whilst he here did stay,
L ove thou the Paths of Life, in this your day.

*An Elogy on the Death of the Precious and
Faithful Servant of the Lord, Mr. Vavasor
Powell, who dyed in Prison for the Testimo-
ny of Jesus Christ.*

T riумphant holy soul at last set free
By Order from above, to Liberty,
Most Glorious, from Bonds of 10 years date
In closest Prisons, Castles desolate.
In Jeremias Dungeon, and with John,
In Patmos his Brother Companion.

Th' Accusers charge the same pretended crimes
For witnesssing gainst Sodom & Lips of the times.

For the word of God, and Testimony true,
To Jesus Christ, and what Obedience due.

To his blest Gospel, Kingdom, Government,
O're Saints and Nations in establishment.

England with Sackcloth gird thy self, lament
And howle, who stonest zealous Prophets, sent
To call and warn, and witnesses dost kill,
To stop their mouths, thy measure great to fill,
Thy day is come, year of thy visitation
Thy bloody sins presage thy desolation.

Lament benighted *Wales*, thy Prophets gone
Who or'e thee us'd to weeps and still bemoan
Thy sins and souls, when willing hearts did fly
(Like Doves to th' windows) to's blest ministry
Cry out, my Father *Israels* Chariots gone,
The Horse-men also, and I'me left alone.

Where is *Eliabs* God? Oh cry let some
A double portion of his spirit come
On mournful watchmen left, whose souls do give,
The Lord no rest, till Zions glory live,
Here is the patience of the Saints that keep
Christs testimony till they fall asleep:

Victorious soul, hence from thy labours rest,
Thou dying for, and in the Lord art blest,
Thy soul made up of love, and not confin'd
To narrow judgment, but with Saints combin'd.
As Saints in tender, sweet Communion,
Still mourning after all their Union.

Under the Altar now thy blood doth cry
How long? till Christ arise to victory.

Mean while white Robes are given thee untill
The last sore Plagues the Nations shall fill.

And Saints with Crowns return, dust rais'd again,
To Judge the world with Christ, and with him reign.

VAVASOR POWELL.

Anagram.

Up al leau' Sorow.

V nto thy long'd for Jesus thou art fled,
A ll Saints the while lamenting thou art dead,
V pon them yet methinks I hear thee call,
A las why weep you I am out of thrall,
S ouls where I am do *Hailelujas* sing,
O hast and follow to attend your King,
R est thou sweet soul in thy eternal joys.

P oor mortals what have we but transient woes?
O nce thou didst live to Preach thy Saviour grace,
W ell now rewarded with his glorious face,
E nvy did haste thy joys, create our woes,
L ord pardon them that know not what they do,
L et us turn grief to care, lift up our hearts,
T hou art secure, may we so act our parts.

An Epitaph.

A Corps lies here whose soul's above
Debaucht mens hate, devout mens love,
The Welch mens friend, the maul of sin,
Who woed all, did many win,

Within this Grave, one lyes inhum'd
 Whose prayers the prisons had perfum'd,
 Influed by Nimrods in his Life,
 Waits for the joy of the Lambs wife.

*In Honourable memory of my Esteemed Friend
 VAVASOR POWELL.*

Anagram

Acrostick.

Pale Sorow Vale.

V, ain are those hopes fixt on best things below,
 A s providence by proof this day doth shew.
 V iew well this Tomb, there resteth in this place,
 A Cabinet of Gifts, experience, grace,
 S o famoſs, faithful, forward in Gods ways,
 O ut doing moſt, 'bove moſt deserving/praise,
 Reaps now rewards, is crown'd with conquering Baye.

P owell the great Apostle once in Wales,
 O n stubborn hearts his Doctrine much prevails.
 W ith dexterous skill, and with admired success
 E ach Sermon Preacht abundantly was bleſt,
 L abouring and ſuffering till his strength did fail,
 L et all mourn moderate, but Pale Sorow Vale.

Vailed first in flesh, then Prison, now Earths womb
 Poffes thee till Christ glorious day doth come.

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Upon the Death of that Faithful Servant of the
Lord, and constant witness of his truth, Mr.
Vavasor Powell, who dyed a Prisoner of the
Lord, the 27 of the 8 moneth, 1670.

VAVASOR POWELL

Anagram

V. P. a savor well.

An other.

Lov's paver & we?

V

V aliant for truth on Earth, a good degree
A mongst Gods worthies was attaynd by thee
V alit was thy knowledge, thy experience such,
A s few there are do equalize by much,
S o Wales thy native Country can tell,
O f how great worth, how much thou didst excell,
R eproach'd, however thou didst Savour well.

P roved thou wast by tryals manifold

O re, now refined into purest Gold,
W eeping we're left, thy sable thond about
E ach thought of thee a fresh sigh sending out,
L ook here Lov's paver hath to death resign'd
L ook once again a Wo is left behind.

Unworthy world, thou in it couldst not rest,
Paid off thy score, receiv'd th' quietus est.

If I would choose how I discharg'd would be,
Fain would I choose a like discharge with thee!

On

Vox Vavasor Powells death, a Memorial by
A Friend, in three Elegies.

Victorious cruell death! O greedy grave!
Ambitious still the sweetest blood to have;
Vain'st thy assaunt, th'ast here but lost thy sting,
And now among the just his spirit shall sing.
Sure thou'rt deceiv'd, this partial victory,
Of flesh and bones; the holy soul made free.
Released at once from flesh, and prison too,
Powelle discharg'd, which Power refus'd to doe.
O kind and friendly strok! what death kind grow!
Well w3s it laid, and true! even deaths our own.
Ere long, how he escapt, his judge will trie,
Life, suckt by long confinement, makes a cry.
Vile age, the vertuous ones thus to supprese,
Promoting vice on high and wickednes.

A Threatn'rick for Sion;

2 Elegy in 12 Odes.

1. But stay what's this? something's amiss,
About this guilty City,
Hark what a cry, echoes on high,
Which few hear, fewer pity.

2. The voyce is Sions, among the Lyons,
And in the Leopards Denns,
Alas shes cryes, where shall my eyes
From tears be wip't, and when?

3. My sighs and sorrows, by tears plough ~~furrows~~^{the ground} upon
Upon my face ; it grieves,
That widows scorn, must thus be born,
VWhilst yet my husband lives.
4. At once affected, and yet rejected,
VWhat bought and sold again ?
By blood once sav'd, yet now inflav'd
To fierce and bloody men ?
5. Ah what's the reason (in such a season)
Of hopes of prayers and tears ?
Our lights so misted, and bands so twisted,
And yet, toe greater fears.
6. That Totle Dove, Christ's only love,
O're flames hangs in suspense,
My sons decease, and griefs increase,
Gods anger's more intense.
7. My helps are gone, and now I've none
To take me by the hand,
The best are taken, the rest be shaken,
O't puts my loyns t' a stand.
8. Sure 't bodes a stroak, if God revoke
Embassadors of peace :
Our days seon end, if to contend
His spirit (our lights) must cease.
9. Ah dying Nation ! watchmen their station
Must leave and warn no more ;
This is the sting that wrath will bring,
Thy judgments at the door.
10. Thy Bartholmew, cold swear, adieu,
Winters approach impart

How fast thy day pasteth away,
O it strikes me to the heart.

xi. But yet is hope, if God will spare
Thus wash our spots and bloud;
Light will return, doth only burne
All this is for our good.

12. Though Jacobs glory be transitory,
Though thin and lean his flesh,
Yet from his Urne, there shall returne
A rose more sweet and freshe.

3 Elogy is V. IP. Encomium, or Character.

BY stock he was of Welsh descent,
In stature mean, yet meek; content
In holy tonges, and learning, he
Commenc'd to very great degree;
Some 30 years to Christ estrang'd,
And then by grace was call'd and chang'd;
He labour'd in Christs Ministry,
And many a soul thereby set free,
A learned Tongue and skil he had
To speak for Christ, to good, and bad!
Though to die childless twas his Lot,
To Christ he many a soul begot:
His parts were quick, yet lowly minded
With vain applause not swell'd or winded;
A man of sorrows, prayers, and tears,
Long suff'ring under wrongs and fears;
Most apt and ready to forget,
Affronts, assaults, many and great;

[207] His labours in his Gospel station,
Found universal acceptance.
And though o' such we've got so many,
He might as ill be spar'd as any.
Failings he had, but where is he,
From more and greater, that is free
His bonds bespeak him, fully known,
At utter odds with N'mrod's Throne;
He lay confin'd, the Oath about,
Till Angels came to fetch him out.
In's sickness (though it gave little rest)
His witness (even at last) was best
He hated both the beast and whore,
To's death (as through his life before)
His glass was run, his bonds death breaks,
And yet behold (though dead) he speaks,
In 1000 that his grave attended, mind
What Epitaph he left ingrat'd behind.

He liv'd desir'd, and dy'd lamented,
Death him requir'd, his bonds prevented;

Per F: AY

Ay

An Epitaph upon that faithful Minister, and eminent Confessor of Jesus Christ, Mr. V.P.

VAVASOR POWELL.

Lyes here enterr'd who was a successful Teacher of the Past; A sincere witness in the Present; A choyce example to Future ages. For which he being called to several Prisons, Was their tryed and found faithful, would not accept Deliverance, expecting a better Resurrection, in hope of which he finished his Life and Testimony together, in the 11 year of his Imprisonment, and in the 53 of his Age, Octob.
27. 1670.

*In vain oppressors do themselves perplex,
To find out acts how they the Saints may vex;
Death spoiles their plots, and sets the oppressed free,
Thus Vavasor obtain'd true liberty,
Christ him released and now he is joyn'd among,
The Martyred souls, with whom he cryes how long?*

Dan. 12. 13.

FINIS.

Reader,

Through much difficulty in attending the Press,
several Errata have hapned, which be pleased
to mend with your pen, viz.

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- In Pref. page 3. l. 7. for Narratival r. *Narratical*, p. 10. l.
2. 3. for Gou r. God, p. 14. l. 8. for Preach r. *Preach* bup p. 16.
— for Char. Hester. C. Herle. p. 29. for seen down r. *set down*,
— 9. 44. l. 4. for our fold, r. *one fold*, p. 44. l. 6 r. yet as the ge-
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r. *Ob. Christians*,
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— 37. for by Christians, r. *of Christians*, p. 35. l. 7. for safety,
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